October 2011

The Ahmadiyya GAZETTE USA

An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

Na'ib Ameer and Missionary In-charge, Maulana Naseem Mahdi with President Obama at the White House Iftar Dinner

AHMADIYYA MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah,
Mirza Ghulam Ahmad Qadiani[as]

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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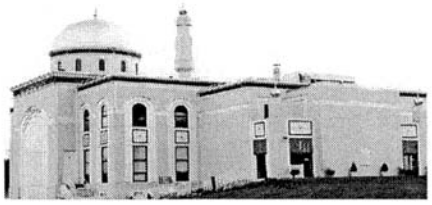

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Al-Qur'an

اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِىْ بِبَكَّةَ مُبٰرَكًا وَّ هُدًى لِّلْعٰلَمِيْنَ۝ فِيْهِ
اٰيٰتٌۢ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ ۚ وَ مَنْ دَخَلَهٗ كَانَ اٰمِنًا ؕ وَ لِلّٰهِ عَلَى
النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ سَبِيْلًا ؕ وَ مَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِىٌّ عَنِ
الْعٰلَمِيْنَ ۝

Surely, the first House founded for mankind is that at *Becca* (The valley of Mecca), abounding in blessings and a guidance for all people. In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men - those who can find a way thither - owe to Allah. And whoever disbelieves, *let him remember that* Allah is surely independent of all creatures. (3:97-98)

COMMENTARY:

Becca is the name given to the Valley of Mecca, the *mim* of Mecca being changed into *bā'*. These two letters are interchangable as in *Lāzim* and *Lāzib*. The Qur'an here draws the attention of the People of the Book to the remote antiquity of the Ka'bah in order to point out that it is the real and original center of God's religion; those adopted by Jews and Christians being of later origin. After alluding to the historical evidence in favor of the *Ka'bah*, the Qur'an proceeds to adduce three reasons to show that *Ka'bah* is entitled to be adopted as the Qiblah or the Center of God's religion for all times (because):

(a) Abraham, the great Patriarch prayed here,
(b) it gives peace and security;
(c) it shall ever remain the Center to which men from different countries and diverse nations will resort for Pilgrimage.

Al-Hadith

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ فَقَالَ: يَا اَيُّهَا النَّاسُ! اِنَّ اللّٰهَ قَدْ فَرَضَ عَلَيْكُمُ الْحَجَّ فَحُجُّوْا ' فَقَالَ رَجُلٌ: اَكُلَّ عَامٍ؟ يَا رَسُوْلَ اللّٰهِ! فَسَكَتَ حَتّٰى قَالَهَا ثَلاَثًا ـ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ: لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ وَ لَمَا اسْتَطَعْتُمْ ثُمَّ قَالَ: ذَرُوْنِيْ مَا تَرَكْتُكُمْ فَاِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَ اخْتِلاَفِهِمْ عَلٰى اَنْبِيَائِهِمْ ' فَاِذَا اَمَرْتُكُمْ بِشَيْءٍ فَاْتُوْا مِنْهُ مَا اسْتَطَعْتُمْ وَ اِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوْهُ ـ

مسلم كتاب الحج فرض الحج مرة في العمر

Hadhrat Abū Hurairah[ra] relates: The Messenger[saw] of Allah addressed us and said: "O ye people! Allah has prescribed the Pilgrimage for you, so that you may perform it. A man asked: 'Messenger[saw] of Allah, is it prescribed every year?' The Messenger[saw] of Allah kept silent till the man had repeated his question three times. Then the Messenger[saw] of Allah said: 'Had I said yes, it would have become obligatory (every year) and you would not have power to do so; then he[saw] added: 'Do not ask me about things what I do not mention to you, as people before you were ruined because of asking a lot of questions and due to disobeying the matters told by their Prophets. Therefore, when I direct you to do something carry it out as far as it is within your power and when I forbid you anything then leave it.' "

(Muslim kitābul Ḥajj bāb faraḍul ḥajj marrata fil 'umr)

SAYINGS OF THE PROMISED MESSIAH[AS]

Meaning and High Station of the Seal of Prophethood

The perfect man to whom the Holy Qur'an was revealed, was not limited in his vision, nor was there any deficiency in his sympathy in the sharing of sorrows. Both from the point of view of the time and of the place, his soul was charged with perfect sympathy. He was, therefore, bestowed a full share of the manifestations of nature and he was made *Khatamal Anbiya*, meaning not that no one would henceforth receive any spiritual grace from him, but that he possessed the seal of prophethood and that without the attestation of that seal, no grace can reach anyone and that for his people, the door of converse with the Divine would never be closed. Beside him, there is no Prophet who possesses the seal of prophethood. It is only by the testimony of his seal that a prophethood can be bestowed for which it is a condition that the recipient must be a follower of the Holy Prophet[saw]. His high courage and sympathy did not wish to leave his people in a condition of deficiency and were not reconciled to the door of revelation, which is at the root of all understanding, being closed. Yet, in order to preserve the sign of the closing of prophethood, he desired that the grace of revelation should be bestowed through obedience to him and that this door should be closed to anyone who was not his follower. God appointed him *Khatamal Anbiya* in this sense.

Thus it was established till the Day of Judgment, that a person who does not prove being his follower through true obedience and who does not devote his full being to obeying him, cannot become the recipient of perfect revelation. Direct prophethood has been ended with the Holy Prophet[saw]; but prophethood by way of reflection, which means the receipt of revelation through the grace of Muhammad[saw] will continue till the Day of Judgment, so that the door of perfection of mankind should not be closed and this sign should not disappear from the world that the high resolve of the Holy Prophet[saw] desired that the doors of converse with the Divine should remain open till the Judgment Day and the understanding of the Divine, which is the basis of salvation, should not disappear.

[Haqiqatul Wahy, Roohani Khaza'in, Vol. 22, pp. 29-30]

I affirm it with full confidence that the excellences of prophethood attained their climax in the Holy Prophet[saw]. The person who sets up a movement in opposition to him and puts forward some verity outside his Prophethood and withdraws from the fountain of prophethood is false and an impostor. I say it plainly that a person who believes in anyone as a Prophet after the Holy Prophet[saw] and breaks the seal of his prophethood, is accursed. That is why no Prophet can arise after the Holy Prophet[saw] who has not with him the seal of the Muhammadi prophethood. The Muslims who are opposed to us are involved in the error that they believe in the coming of an Israeli Prophet, who would break the seal of prophethood. I say that it is a manifestation of the spiritual power of the Holy Prophet[saw] and of his everlasting prophethood that 1,300 years after him, the Promised Messiah has appeared under his training and instructions with the same seal of prophethood. If this doctrine is *kufr*, I hold this *kufr* dear. But those whose reason has been darkened and who have not been bestowed any share in the light of prophethood cannot understand this and hold it as *kufr*; whereas, this is a matter which proves the perfection of the Holy Prophet[saw] and his everlasting life.

[Al-Hakam, 10 June 1905, p. 2]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on October 29, 2010 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

Hazoor[aba] gave an exposition on harmful innovations in religion in his Friday Sermon. He began by reciting the following Qur'anic verse:

'Surely, Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin.' (4:49)

Hazoor[aba] said alongside the many benefits of modern inventions, is the loss of humanity adopting mutual ills. Badness attracts and leads man to adopt it with intensity, while forgetting traditions and beliefs. Some Ahmadis, considering such matters trivial, also get inclined in this way, resulting in very bad consequences.

Among the ills that take over imperceptibly is one that is a great sin: *shirk* (associating partners with God). Even a hint of *shirk* is unacceptable to God. A Muslim who claims to be firm on the Unity of God, needs to understand the subtlety of the concept of Unity of God and the subtlety of *shirk* and be extremely careful in this fast developing world. In particular Ahmadi Muslims, who have accepted the *Imam* of the age, the first condition of whose *Bai'at* is: 'The initiate shall solemnly promise that he/she shall abstain from *shirk* right up to the day of his/her death.' Thus is the first promise to enter Ahmadiyyat, true Islam. It can be said that Muslims already verbally acknowledge Unity of God by saying the *Kalima*. However, there is also the need to bring those of other religions to true Islam, hence the first condition of *Bai'at*. The *Kalima* negates *shirk* most vehemently, yet we see that due care is not taken among Muslims about latent *shirk*. The first condition of *Bai'at* is therefore not a huge condition for a Muslim to come into Ahmadiyyat. But, on reflection we find many among the Muslims who practice latent *shirk*. Some do it by prostrating before graves of *Pirs* (ascetics), others do it by placing offerings on the graves and some by praying/supplicating to the graves. Women are often heard saying that they asked God for a son but none was born but when Data [Hadhrat Data Ganj Bukhsh, an 11thcentury saint] was asked at his shrine, a son was born. Women usually have weak faith. Generally speaking there is lesser tendency among Muslims towards worship of God; this is the reason why especially women, and men as well demonstrate weakness in faith. They acquire greater faith in Hadhrat Data Ganj Bukhsh than God, and the five daily *Salat* appear cumbersome to them. As this practice continues from one generation to another, faith in God continues to be weakened.

Seeing such harmful innovations among Muslims gave the audacity to a Hindu to write a poem depicting that if Hindus worshiped idols, Muslims prostrated before graves. He has gone on to lay a ghastly allegation that, God forbid, the Holy Prophet[saw] is considered God. There was no greater a champion of Unity of God than the Holy Prophet[saw]; no one with better teaching on Unity of God, or a better insight and perception of Unity of God and no one who implemented Unity of God in their life better than him. Only that person can understand the reality of Unity of God who gives God precedence over everything else and who else is

there other than the Holy Prophet[saw] who practiced this? Even before the advent of his prophethood, he spent long hours in isolation in the worship of One God. Hazoor[aba] read out a prayer of the Prophet[saw] that illustrates this subject.

'O Allah, grant me Your love and the love of one whose love will benefit me by You. O Allah, make the things I like which You grant me, a source of strength for me, a source of enhancing in Your love, a source of developing belief. And grant me Your preferred things in return of the things I like that You keep away from me.' Thus, if he asked God for anything, it was what was pleasing to God.

Hazoor[aba] said the reason given by people who visit *Pirs* is that these people were dear to God. The Holy Qur'an gives a similar explanation by those who worshiped idols. The Holy Prophet[saw] was so particular about the spiritual training of his Companions that he would say that even a little hypocrisy is *shirk*. He said, 'avoid shirk, it is more subtle than footprints [on soft soil]'. The Companions asked how they should avoid it. In reply, he told them to read this prayer, 'O Allah, we come in Your refuge from knowingly associating partners with You. And we seek Your forgiveness from doing so unknowingly'. Hazoor[aba] explained that the Holy Prophet[saw] only ever described himself as a man, a humble man at that. Therefore, while the Hindu poet is incorrect in saying that God forbid, the Prophet is given a divine status, he is correct in his premise that Muslims have given grave the station of God. It is thus a cause for concern for Muslims that an allegation of *shirk* has been made against them. Ordinary Muslims cannot remove this allegation but Ahmadi Muslims are obligated to bring about changes in their condition and practices so that they reflect Unity of God. Tell the world that the advent of the Holy Prophet[saw] took place to establish Unity of God but as the condition of Muslims has deteriorated, therefore now Unity of God can only be truly honored by joining the Community of the Promised Messiah[as], who is the Prophet's true and ardent devotee.

The Promised Messiah[as] wrote in his book *'Al-Wasiyyat'* (The Will): 'God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers.' [The Will, pp. 8 – 9]. Hazoor[aba] said it is the obligation of Ahmadis, that in understanding this message they become helpers of the Imam of the age and endeavor to establish Unity of God with each of their words and deeds.

Hazoor[aba] said when certain harmful innovations become prevalent, they take one away from the true teaching and impair religion. All early religions lost their original state because new harmful innovations were introduced in them and no one came to remove them. Indeed, none was to come because Islam was to be the last, enduring religion on earth and it was the advent of the Holy Prophet[saw] that was to take place. Now, some harmful innovations have made their way in Islam, and some of them are tantamount to *shirk*, including obvious and apparent *shirk*. However, in accordance to His promise, God has sent the Promised Messiah[as] to safeguard Islam from *shirk* and harmful innovations and *Insha Allah* it will remain safe.

The Promised Messiah[as] said that our way is the same as that of the Holy Prophet[saw] and his Companions. He said although ascetics have introduced many harmful innovations, the correct way of Islam is to read the Holy Qur'an with deliberation, to offer *Salat* with reflection and to pray to God.

Hazoor[aba] explained that let alone general harmful innovations, the Promised Messiah[as] even considered laying too much stress on incantation (*wazaif/wird/zikr*) as innovation. This is because such practices make one disregard the real aspect, which is *Salat*. Hazoor[aba] related an anecdote that once, influenced by some people, a very pious sister of an esteemed person became inclined towards incantation. Gradually she gave up her voluntary worship of God, replacing it with *zikr* and in spite of her brother drawing her attention to the error of her ways, advising her to read *'La hawl'* for help, she continued. After a while she realized she

was moving away even from obligatory worship of God. This is when she started reading '*La hawla wa la quwwata illa billah*' (There is no power to avoid sin or to do good except through Allah) and thus her attention to worship of God was restored. Hazoor[aba] said doing *zikr* is very good, but only after the obligatory worship has been fulfilled. To leave what is obligatory and what is in the *Sunnah* (practice of the Prophet[saw]) is erroneous. There is no doubt that gatherings where *Allahu* and other *Zikr* is made are pure gatherings but when they exceed their limitations they incline one to satanic ways. Thus, Hazoor[aba] said, if what apparently leads to piety can take one to harmful innovations, the influence of other innovations on society is much greater and for this reason, great care is required. An Ahmadi should make a *Jihad*-like endeavor to avoid these.

Hazoor[aba] reiterated that new inventions have played a role in spreading badness. Many people start following practices without thinking and simply imitate others. They also include their children in these. One such practice which is celebrated popularly in the West is Halloween. It is about to be celebrated in the next few days. Carelessly, some Ahmadis also let their children participate in this without giving any thought to its origin etc. Halloween is a harmful innovation among Christians which takes one closer to *shirk.* The Bible forbids witches, satanic practices etc. but Halloween is generally regarded as fun. Hazoor[aba] said it should always be remembered that any 'fun' that is based on *shirk* or any harmful way is to be avoided.

Hazoor[aba] said his attention was drawn to this when the in-charge of a research team related to Hazoor[aba] that her young daughter has asked for permission to at least let her dress up in the Halloween costume but she did not allow her. When she researched into it, some strange facts were revealed which Hudhur asked for. Hazoor[aba] said he would present a summary of those facts here. Hazoor[aba] said often children write to him asking about the harm of joining in Halloween saying their parents would not allow them to join. Hazoor[aba] said he would reply to them according to what he knew, telling them this was a wrong and displeasing practice and stopped them from participating. However, now that its definitive explanation has come to light, it is important that Ahmadi children avoid it.

Halloween originates from old Irish pagan practices and is based on concepts belonging to witches; concepts which trample upon religion and sanctity of homes. No matter how much fun it may be considered, its very basis is wrong and it includes *shirk.* Because its basic concept is that on 31 October the boundaries between the living and the dead are removed and the dead come back to cause harm to the living. In order to avoid being harmed, about which many nonsensical things are said, so-called magicians are called in who take animals and crops from people and sacrifice them in a specific way. A bonfire is also part of the ritual and is meant to frighten the dead. The special costumes and masks were also worn to scare. Christianity adopted this ritual, in particular the Catholic Church. Due to Christianity and also the media, Halloween spread all over the world, in particular in the West; in USA, Canada, UK, Japan, New Zealand, Australia and other European countries.

Hazoor[aba] said this practice is a hidden evil. Muslims in the West are adopting it. Children dress up in costumes and go from door to door asking for something to bring comfort to spirits. The notion is that if a household gives something to the costume-clad children the dead would not harm the household. Indeed, it is all considered good fun, but the idea behind it all is based on *shirk.* It is against the dignity of an Ahmadi child to dress up in strange manner and go door to door like beggars, even if it is for chocolates. Ahmadis should have a dignity which should be inculcated from childhood.

The message of Halloween is thus of existence of witches, evil spirits and satanic worship. It is extremely wrong to 'believe in' things that are 'supernatural' even if it is for fun. For this reason, our children should strictly avoid them. Until recently, village folk used to give something to the children in the belief that it would save them from spirits. Such practices also embolden children to do wrong in the name of fun. Bad manners towards grown-ups are becoming common. In the West, every evil is allowed in the name of

fun and in the name of children's rights. However, voices against Halloween are now being raised here as well, and it is being said that it encourages children to frighten people and to commit crime. Films too have given wrong messages, and when such practices are encouraged by grown-ups in the name of fun, society is going to deteriorate. For us, the biggest matter is the bringing of dead spirits, as if, equal to God and thus committing *shirk*. Gifts are meant to please the spirits. It is a most absurd and nonsensical concept.

Dr. Grace Ketterman writes in her book, 'You and Your Child's Problem': 'A tragic by-product of fear in the lives of children as early as preadolescence is the interest and involvement in supernatural occult phenomena.'

Hazoor[aba] said nowadays Halloween rituals do not stop at wearing of costumes and going from door to door. Rather older children deliberately frighten people in their homes and disturb surroundings. As a result they are a nuisance for their parents and ruin their own lives. This is why Hazoor[aba] said he would once again advise Ahmadis to avoid this and instead to increase their connection with God. They should not espouse so much influence of the West that they get embroiled in hidden/latent *shirk*. May God protect everyone from this.

The Promised Messiah[as] said man claims to worship God, but does worship entail an abundance of prostrations etc. or plentiful reading the rosary *(Tasbih)* beads? Rather, worship is possible by one to whom love of God attracts to such a degree that his or her own being is nullified from the middle. Foremost is absolute belief in God as well as full awareness of God's beauty and favors. This connection of love is such that its pathos is ever-present in the heart with this state always evident on the face. The heart carries God's greatness to such an extent that the entire world appears dead by comparison and every fear is only associated with His Being. Delight is experienced in solitude with Him alone and without Him the heart does not find satisfaction from anyone else. When such a state is attained, it is called worship, but this state is not generated without the special blessing of God.

Hazoor[aba] prayed that may God enable us to meet the expectations as stated by the Promised Messiah[as] and may we always endeavor for this. If we endeavor, God will bless, *Insha Allah*.

****

Hadhrat 'Abis bin Rabi'ah[ra] relates: "I saw Hadhrat 'Umar bin Al-Khattab[ra] kissing the Stone (i.e., The Black Stone) and was saying: 'I know well you are but a piece of rock and has no power to confer a benefit or to do harm. Had I not seen the Messenger[saw] of Allah kiss you I would not have kissed you.' "

(Bukhari kitabul Hajj bab ma dhikra fil Hajril aswad)

Hadhrat Mukhnaf bin Salim[ra] relates that they were stationed with the Messenger[saw] of Allah in the field of *'Arafat* when the Messenger[saw] of Allah said, "O Ye people, offering a sacrifice every year is obligatory on every household (which can afford it)."

(Abu Dawud kitabudduhaya)

Hadhrat Jundab[ra] relates that he saw the Holy Prophet[saw] led the Prayer first and then he delivered the sermon and said: "Whosoever has sacrificed an animal before offering the *'Id* Prayer, he should slaughter another animal now in place of that and whosoever has not done so, he should slaughter now by reciting ***bismillah*** *(in the name of Allah)* ."

(Bukhari kitabuttauhid, babussawal bi isma'illah ta'ala- wal isti'adhah biha)

NEVER LET INTELLIGENCE SUPERSEDE RELIGION

A Critical Look at the Life and Teachings of the Founder of the Brahmo Samaj

Dr. Mirza Sultan Ahmad

Translated by Arifa Haleem

God granted wisdom is an important source to understand the signs of God and to differentiate between the truth and falsehood. God Almighty says:

"Thus does Allah make His commandments clear to You that you may understand". (Al-Baqarah 243)

"Surely we have revealed it-The Qur'an in Arabic-that you may understand". (Yusuf 3)

Then God Almighty mentions about the fruits and says:

"And of the fruits of the date palms and the grapes whence you obtain intoxicating drink and wholesome food. Verily in that is a sign for the people who make use of their reason". (Al-Nahl 68)

In the same way at many places in the Holy Qur'an it has been commanded to use intellect in order to understand the signs of God. But as the Promised Messiah[as] has guided that intellect is a medium to understand religious matters. It is not the last word. In order to attain the knowledge of God man cannot depend upon intellect alone, but man definitely is in need of the Revelation of God and those entities whom God Almighty selects for Divine Revelation. The knowledge of God cannot be attained only by watching the wonders of the world.

The Promised Messiah[as] states:

"To say that full assurance cannot be achieved by observing the creation, it is proved like this, that Creations are not such a Divine Scripture that by looking at it man can read the writing which says, "Yes God has created this creation and in reality God exists. The flavor of His meeting is a real pleasure and He will reward the submissive and punish the disobedient .But by looking at the Creations and good orderly and harmoniously working of the universe ,only by supposition it can be thought that there should be some Creator of this Creation. There is a lot of difference between the meaning of the word "should be" and" is". The meaning of "should be" does not take to that extent of Certainty which the word "is" takes. (Roohani Khazain, Vol.1, p. 154)

Then the Promised Messiah[as] says:

"By means of intellectual suppositions, whatever is contemplated and considered about God and the Hereafter matters, neither complete certainty nor perfect Divine Knowledge is gained. Those doubts that prick the hearts of the whim worshippers, for them there is no remedy except the Divine Revelation (Roohani Khazain, Vol. 1, p. 161)

In the human history, many such groups have been emerged which denied the Divine Revelation and completely depended on their intellect. Their intellects wondered on this matter that the Divine Words of God can be revealed. As God Almighty says:

"You wondered that exhortation has come to you from your Lord through a man among yourself that he may warn you." (Al-A'raf 70)

One of the prominent examples among such kind of people is of the Atheists who denied the existence of God .There have been many groups in the history who believed in the existence of God but denied the fact that God can talk to man through Revelation. In the nineteen century, one such group was established in India. This group was of *Brahmo Samaj*. They believe in the existence of God but deny the fact that the Words of God are revealed to any human being or after being exalted from the Words of God any person can become a prophet, *Guru* or *Rishi*. In the same way, they also deny the Holy Scriptures to be worth following. Though the beliefs of

this group have gone through many changes and such times came when sometimes they inclined to one religious book and sometimes to another one. They considered those Holy Scriptures under the control of their intellect yet, in their history, the features of their beliefs more or less remained the same that have been explained.

When the Promised Messiah[as] started publishing *Brahin-e-Ahmadiyya,* he in the very beginning challenged the people related to all religions that proofs and arguments which have been written after extracting from the reality of the Holy Qur'an and the prophethood of the Holy Prophet[saw], if any other person could present even the fifth part of them from his Book of Revelation or if he could not do so then he should refute the presented arguments. In this case all my property will be offered to him as a gift. (Roohani Khazain Vol. p. 43-35)

Brahmo Samaj were not associated with any religious book and they were also not a big group but even to them the Promised Messiah[as] did not exclude from this challenge. When the vol. 2 of *Brahin-e-Ahmadiyya* was published then by addressing them he challenged:

"If there is any such person who refutes this book and he is not bound to any Book of Revelation as the *Brahmo Samaj* are then it will be obligatory for him to refute all our arguments number wise. So even if any such person comes forward then the people will get great benefit from his admonitory writings. Moreover the followers of *Brahmo Samaj* who always give a great importance to intellect i.e. by uttering " *Aqal, Aqal*", the story of their intellect will also meet its own end. (Roohani Khazain Vol. pp. 86– 87)

Then in *Brahin-e-Ahmadiyya, part 2,* addressing the *Brahmo Samaj* he[as] writes,

"The followers of *Brahmo Samaj* who are not bound to any Book of Revelation, perhaps at this point consider their own intellect sufficient to understand the Principle of Truth and have this doubt in their heart i.e. Is intellect alone not a sure, perfect and easy means to man's achieve -ment of Divine Knowledge of the Principle of Truth. Though in the discussion of Revelation, which God willing very soon with all its detail will be entered in this book, their doubt will be removed, yet even at this point it is necessary to eliminate the related doubt. So it should be clear though it is true that God has granted man intellect as a lamp, so its light attracts towards truth and righteousness and protects from many types of doubts, eliminates various kinds of baseless thoughts and useless Suspicions. It is very useful, necessary and a great blessing yet in spite of all these sayings and qualities, the loss is that it alone cannot take to the divine know-ledge of the reality of objects at the stage of Perfect certainty... ... In Divine Knowledge, perfect certainty is achieved only thr-ough Revelation and the man needs perfect assurance for his Salvation. Without perfect assurance it is difficult to have safe and sound Faith. So the result is clear that man needs revelation. (Roohani Khazain, Vol.1 p. 77-80)

The name of the founder of the *Brahmo* religion was Ram Mohan Roy. He was born in Bengal in 1772 .His parents belonged to a Hindu family and their family had also relations with the Muslim Rulers of Bengal. When he was twelve years old he was sent to Patna for education. At that time, Patna was an educational center for the Muslims. While still in Patna, he developed devotion for the Muslim Mystics and his devotees admit that up to the last day of his life he remained under the influence of Muslim Mystics. In his private meetings, he used to give reference of these Mystics. Some are of the opinion that during his stay in Patna he had connections with the *M'utazilite* sect. When he was fifteen years old, he came back home. He was principally against idol worshipping, and by nature he liked Oneness of God. The study of Islamic education made him completely repugnant of idol worshipping and due to this Mohan Ram left his home. After some time his father called him back. He went to Banaras, learnt Sansikrit, and studied some Hindu Books. In 1796, he started learning English. In 1803, after the death of his father he went to Murshad Abad and wrote his first book '*Tohfahtul Mouhaddin*'. Then he started his job in East India Company. His officer named Digby was an English man who helped him in broadening his study and so he got acquainted with the beliefs and thoughts of the Western world. During this period the circle of his religious thoughts continued to expand. He studied the Hindu religious books in detail. His mother, due to his religious thoughts, used to take active part in his opposition. When the relations with Christian Missionaries developed more, then he learnt Greek and Hebrew languages so that the real manuscripts of ancient writings could be studied. At this

stage the teachings of The Prophet Jesus Christ[as] greatly influenced his mind. He also wrote a book, "The Principles of Jesus, the Guide to Peace and Happiness."

In 1828, Ram Mohan laid the foundation of *Brahmo Sabha* .Later on this organization was named *Brah -mo Samaj.* Some wealthy friends were supporting him .Among them the most prominent one was Dawarka Nath Tagore. Dawarka Nath Tagore was the grandfather of the famous Bengali poet Rabinder Nath Tagore. In the beginning, the meeting of this organization was held on every Saturday and the Hindu Holy Scriptures Upanishads were taught in Sanskrit. This was done in a small room in which only Brahmas participated. Then it was translated in the Bengali language. After that songs composed by Ram Mohan were sung. The activities of this organization continued at a limited scale. Ram Mohan, in the last days of his life, went to England. The Mughal king of the time who had become a pensioner of East India Company also handed over his application to Mohan Ram for submitting to the higher authorities in England and also awarded him with the title of Raja. In England, Raja Mohan Ram met many religious personalities and from there he intended to leave for America but in 1833 he died at the location of Bristol. After his death, there was a glaring reduction in the activities of this group. (Modern Religious Movements in India, by J. N. Farquhar)

The Promised Messiah[as] by mentioning in *Brahin-e-Ahmadiyya* that only through Intellect some one cannot get Genuine Oneness of God, writes about the founder of the *Brahmo* thoughts: "I have very well researched that the inclination of the followers of *Brahmo Samaj* towards the Oneness of God has this much reality that among some of their elders the person who was the real founder of this religion got some part of the Unity of God from the Holy Qur'an but unfortunately he could not get the whole of it. So the same seed of the Unity of God that was taken from the Book of God went on spreading in the followers of *Brahmo Samaj.* If anybody from *Brahmo Samaj* has any objection regarding our research then it is necessary that he should answer his question argumentatively, how did they get the doctrine of the unity of God?. (Roohani Khazain vol. p.218)

These facts have been registered before from J. N. Farquhar's book, 'Modern Religious Movements in India' that Ram Mohan was inclined towards the Unity of God when as a regular student he got the opportunity to study Islamic teachings. Then he was fed up from the idolatry teachings of his ancestral religion and for this reason he had to leave his home also. He got introduced to other religions later. This much is clear that he got the lesson of the unity of God definitely from the Islamic teachings but from his studentship time he was greatly attracted to the writings of Muslim Mystics. He used to read them eagerly. (The life and letters of Raja Ram Mohun Roy by Sophia Dobson Collet p. 5)

One of his English friends Adams, explained that as Ram Mohan wrote a book on the Prophet Jesus Christ[as], he also wanted to write a book on the life history of the Holy Prophet[saw] but before the accomplishment of his intention he died. (The Life and letters of Raja Mohan Roy by Sophia Dobson Collet, p. 119) Note: – This book is available on internet.

An author named Leonard wrote in his book" History of *Brahmo Samaj*" that Ram Mohan in his book "*Tohfa tul Mauhadin*" committed rudeness to the Holy Prophet[saw]. But at the place of his reference no such kind of writing was found. His friends always testified that he always answered the objections raised against The Holy Prophet[saw]. (The Life and Letters of Raja Mohan Ram Roy by Sophia Dobson Collet p. 14)

When The Promised Messiah[as] by addressing the people of all religions began a series of written contests and started challenging them then at that time, he had a contest with Pundit Kharrk Ram of *Arya Samaj.* The topic of this Contest was the problem of Reincarnation with reference to Vedas and the Holy Qur'an. At that time when it was said to the Pundit to prove the problem of Reincarnation with reference to Veda then in its support he could not give any satisfactory proof from Vedas. After that he requested for a written contest. The Promised Messiah[as] accepted the challenge and wrote that the writings of both the sides should be printed either in the newspaper *Safeer Hind, Brother Hind* or *Arya Darpan* and in this discussion two noble and well learned mediators from Christians and *Brahmo Samaj* should be appointed. The Promised Messiah[as] suggested that from the Christians, Priest Rajab Ali, who is a great research scholar and well-reasoned analyst and Pundit Shev

Narain Agni Hotri who from *Brahmo Samaj* is a well learned and a sagacious critic. They should be appointed as Arbitrators. (Maktubat- e-Ahmad Vol.1 p. 6-7)

It is worth mentioning that The Promised Messiah[as] in his written debate with *Arya Samaj* suggested the name of Agni Hotri as a mediator and at that time Agni Hotri Sahib was part of *Brahmo Samaj.* The time did not come when Agni Hotri could play the part of an Arbitrator in this written discussion, but in 1891, Agni Hotri wrote a booklet in which he entered many reliable testimonies in front of many prominent people. The founder of *Arya Samaj,* Pundit Dayanand, said that whatever he has said and written about the truth of Vedas that is not his faith but it has been said and written as a matter of policy. Every religion is based on some imagination and for this base he has selected Veda because Hindus will accept this base.

Then in 1879 there was exchange of letters between the Promised Messiah[as] and Shev Agni Narain Hotri Of *Brahmo Samaj*. The Promised Messiah[as] in his letters wrote these arguments that the human opinion cannot be considered completely free from mistakes. Any how the possibility of mistake remains. So for his Salvation man is in need of God's Guidance and revelation. No such person has passed in whose opinions and judgments no fault could be found, and he is completely safe from the slip of pen and mistake of tongue. Shev Narain Agni Hotri has written in his letters that the view that man is in need of 'Revelation', is not reality and only imagined.

Due to this imagination many bad things have happened. As we have mentioned the beliefs of *Brahmo Samaj*, Agni Hotri was not refusing the existence of God and His unity but he was accepting the existence of God. He used to say that human need is the same one which Nature has established e.g. food and air etc. The need that is not capable of accepting from the study of Nature, that needs we create ourselves like imagination and they considered the necessity of Revelation in the same category of imagination. (Maktubat-e-Ahmad vol.1 p.21-32)

This correspondence could not be saved completely but the last letter of Pundit Shev Narain Agni that has been saved, in it he wrote that all his writings should be advertised in the Newspaper *Brother Hind.* In reply to this The Promised Messiah[as] wrote:

"In my view there should be opinions of two Arbitrators along with the articles before they are registered. Now the difficulty is from where the Arbitrators can be brought. So in helplessness this is a nice suggestion that you select a well-known famous composer and compiler scholar from the scholars of *Brahmo Samaj* and who should be compassionate, humble, selfless and unbiased. Select an Englishman of whose nation's wisdom and matchlessness you are convinced of. After selecting them please inform us. Probably I will accept both of them. I have casually heard it that in your *Brahmo Samaj* there is a man named Keshub Chandder Nam who is a man of wisdom and ability. If it is true then he is accepted. Send an Englishman with him. (Maktubat-e-Ahmad Vol. 1 p. 31)

When the correspondence was going on, at that time Agni Hotri was an active member of *Brahmo Samaj.* He was born in a *Brahman* family of Utter Perdesh. After accomplishing his education he started teaching in a Government school Lahore. Here he got contact with *Brahmo Samaj.* He and his wife became members of this organization. In 1882, Agni Hotri resigned from his employment and full time engaged himself in the activities of *Brahmo Samaj.* He got a prominent place on the basis of his writings and speeches.

As we have mentioned that when he was in correspondence with The Promised Messiah[as] like the rest of *Brahmo Samaj* Agni Hotri believed in the existence of God. But, in his correspondence, he was also putting forward his view that for guidance there is no need for Revelation. Even from the study of Nature the need for revelation does not prove. The promised Messiah[as] was supporting it by writing arguments that human intellect cannot be completely free from mistake and for the Salvation however man is in need of Divine Revelation.

In 1887, more chan-ges started to take place in the thoughts of Shev Narain Agni Hotri. He separated from *Brahmo Samaj* and by the name of *Dev Samaj* established an organization. Along with him many members of *Brahmo Samaj* also joined this organization. In the beginning, the idea of the existence of God was there but side by side a great stress was laid on the importance of Guru too (i.e. Agni Hotri). He considered himself a ship of hope and free from all the mistakes. Now in this organization God Almighty and Agni Hotri both were worshipped. After 1898, more changes

took place in the thoughts of *Dev Samaj* and Agni Hotri and practically this group denied the existence of God, but in spite of this infidelity in many ways he was so important to them that they considered him as their whole world, because it is their view that from all the created beings of the Universe, human beings are on the highest pedestal. So in human beings their Guru, i.e. Agni Hotri, is on the highest position and by putting his images in front of them, ceremonies in prayer like manners were performed in which Agni Hotri was called *Satya Dev,* i.e. by the name of the Real God. It is their belief that matter and force are eternal in the Universe and can never be destroyed, and if the human soul becomes harmonious to evolution then it makes progress. As their *Guru* has touched this last limit of evolution, so to be in harmony with his soul progress can be made. There is no existence of One or more than one God. Up to now whatever the image of God has been created, it is nothing more than imagination. In the last days of his life Agni Hotri met a very few people except his devotees and also did not give an interview to anyone. He also claimed that he can contact the souls of the dead people. He had also this claim that his many dead relatives are also convinced of his truthfulness and by addressing their souls he also used to deliver speeches. And according to him, the souls of these dead people also gathered to listen his address. In short, if in religious matters the intellect is left unbridled and the heavenly guidance or revelation is denied then strange results can be seen. At first, this discussion was going on that One God exists and we do not need revelation but we can achieve the right result by using wisdom. Then this ideology was presented that along with the worship of God, people could worship the *Guru* (i.e. him). After that another change took place that God does not exist but from now on worship the Guru who also started addressing the meeting of souls. *Dev Samaj* and *Brahmo Samaj* still exist though as compared to their past they have become less forceful. (Modern Religious Movement in India by J.N. Farquhar, Published by Macmillan Company 1915 pp.173-183)

This fact is worth mentioning that in the written discussion with Agni Hotri, the Promised Messiah[as] suggested the name of *Brahmo Samaj's* Keshub Chander as an Arbitrator. At this time, Keshub Chander was an active missionary and after that he established his own separate group in *Brahmo Samaj.* His followers were greatly astonished when he claimed of having a certain kind of Revelation. It was his saying that at different times God contacts him and reveals instructions to him. He himself gave them the name of Adaish. (Modern Religious Movement in India by J. N. Farquhar, published by Macmillan Company 1915 p. 50)

In such a situation the following verse from a poem of Hadhrat Musleh Mau'ood[ra] can be quoted:-

عقل کو دیں پہ حاکم نہ بناؤ ہر گز

یہ تو خود اندھی ہے گر نیّرِ الہام نہ ہو

Never let intelligence supersede religion
It itself is blind if there is no bright sun of Revelation.

HADITH

Hadhrat Abu Hurairah[ra] relates that the Messenger[sa] of Allah said: "A Muslim owes a Muslim five obligations: returning of greetings, visiting the sick, following funeral processions, accepting invitations, and replying to one who sneezes, i.e., to say, 'May Allah bestow His Mercy on you.' "

Muslim's version is that a Muslim owes another Muslim six obligations: When you meet him say: "Peace be on you; when he invites you accept his invitation; when he seeks your advice, advise him; when he sneezes and praises Allah, say to him: Allah have mercy on you; when he falls sick, visit him; and when he dies follow his funeral procession."

(Bukahri kitabul istidhan bab afsha'assalam)

Hadhrat Bra' bin 'Azib[ra] relates: "The Messenger[saw] of Allah enjoined seven things upon us and forbade us seven. He commanded us to visit the sick; to follow funerals, to call down Allah's mercy on one who sneezes, to fulfill vows, to help the wronged, to accept an invitation and to multiply the greeting of peace. He forbade us the wearing of gold rings, drinking from silver vessels, sitting on red silk cushions, and wearing stuff made from silk and cotton mixed, pure silk, heavy silk and brocade."

(Bukhari kitabul adab bab tashmitul 'atis)

Hadhrat Abu Ayyub[ra] relates that a man said to the Holy Prophet[saw], "Tell me such a deed that makes me enter Paradise. He[saw] answered: Worship Allah and do not associate anything with Him; observe Prayer; pay the *Zakat* and join the ties of kinship. ' "

(Muslim kitabul īman bab biya¯nal īman)

63rd Convention of the Ahmadiyya Muslim Community USA

Remarks of Dr. Martha Kanter, Under Secretary of Education

"The Power of Community"

Thank you for inviting me to address your 2011 Convention. For nearly a century, the Ahmadiyya Muslim Community has helped enrich the quality and diversity of life in America, and uphold the values of democracy.

And, for more than half a century, you have convened to address matters of universal significance: humanity's yearning to achieve greater tolerance and more lasting peace, to fulfill life's higher purposes, and to forge stronger ties with our fellow men and women.

There is something profound, something sacred, something uplifting and transformative in gatherings like this. There's a special power at work whenever we unite to nourish the soul, share inspiration, acknowledge common bonds and mutual obligations, promote the peaceful exchange of ideas, and resolve anew to fulfill cherished ideals.

At the close of such meetings, the participants return home with fresh purpose and strength. After this meeting, each of us will return home to states and towns all across America. When we do, let's redouble our efforts to build better lives for ourselves, our children, and our neighbors, and secure the welfare of our communities.

I believe this word, "community", will be a defining theme of the 21st century.

It is already a theme in the field of U.S. education, as growing numbers of Americans from all walks of life join the effort to transform teaching and learning for the demands of an increasingly diverse and interdependent nation ... and world.

Millard Fuller, who founded "Habitat for Humanity", and is considered by many the father of the affordable housing movement, said, "For a community to be whole and healthy, it must be based on people's love and concern for each other."

For me, one of the best and most practical means to express love and concern for each other — in a way that can equalize all our differences — is to acknowledge and nurture the inherent potential of each individual, by promoting lifelong learning.

So today, I want to ask each of you to do all you can to help forge a new culture of academic achievement, and civic engagement, in the United States.

I also want to thank your U.S. and your worldwide membership, for joining people of goodwill everywhere in the courageous stand against violence and terrorism.

Thank you for helping shine the light of unity and tolerance on the challenges of this new century. Thank you for working to end religious strife, defend the moral and humane values that are the bulwark of every just civilization, and promote justice and harmony among the nations, faiths and peoples of the world.

This country was founded on these same principles:

Now, to President Obama, Secretary Duncan, and all of us in this Administration, ensuring that every student receives a world-class education is both a moral obligation and an economic imperative.

Never has the endeavor to build a world-class education system mattered more to the vitality of our country, the prosperity of our states, and the ability of individual students to succeed. Never has the call to transform education meant more for our democracy.

President Obama calls this the drive to "win the future." The "North Star" of our education agenda is the

President's goal that, by 2020, America will once again have the highest rate of college graduates in the world.

But, winning the future also means preparing informed citizens for the rights and responsibilities of self-government, and of maintaining a just and fair society.

At the U.S. Department of Education, we recognize that only in an environment of tolerance — only in a society that upholds the worth of each individual — only in an America where every student has equal access to an excellent education, from cradle to career — will we be able to achieve the 2020 goal.

In this Administration we also realize that America's centuries-long journey has been, and always will be, a quest toward an ever-more perfect union. This is the basis for our deep commitment to upholding constitutional principles and the rule of law — a commitment I know is shared by everyone here today.

We are determined to rid our country of bigotry, and protect the civil rights of all Americans. That's why President Obama is leading a coordinated effort to address the problem of bullying in our schools.

We reject the notion that bullying is a normal rite of passage or an inevitable part of growing up. If we tolerate a culture that allows children to threaten, isolate or harass each other because of race, national origin, religious or gender stereotype, or disability, we fall tragically short of the standards enshrined in our founding documents.

To that end, the Department is funding programs to survey local needs and support schools that are leading the way to eradicate bullying. We're investing in models to improve school climates by reducing bullying, violence, and drug and alcohol use, and expanding counseling and social services. We need to ensure that students can focus on learning, and teachers can focus on teaching.

And, our Office for Civil Rights is working to make all schools safe for students: distributing anti-bullying guidance to help schools and colleges change the culture on their campuses, alerting state officials to promising practices and legislative measures to address bullying, and enforcing the laws that hold school leaders accountable.

It's essential for the future of our country that our schools are safe learning environments, where children are free from bullying, and where they learn citizenship skills and respect for each other's faith traditions. This is a goal of the Obama Administration, and we will continue to work together with you to achieve it.

And, earlier this year, Secretary Duncan established the Department of Education's Equity and Excellence Commission — comprised of 28 education advocates, civil rights leaders, scholars, lawyers, and corporate leaders — and led by the Department's Office for Civil Rights.

The commission will study the impact of school finance on educational opportunity and recommend ways school finance can be improved to increase equity and achievement. The group will also look at the disparities in meaningful educational opportunities that give rise to the achievement gap, with a focus on systems of finance.

Their work will yield federal policy recommendations to address these challenges, including ways to restructure school finance systems to achieve equity in the distribution of education resources that contribute to student achievement. We need to correct the balance so every child receives a world-class education— no matter where in America he or she lives, or attends school, and no matter his or her race, or family income.

Overall, the President has a bold vision of what education can be, at home — and around the globe. That's why he has made education part of his international engagement policies. We are working to expand exchange programs and increase the number of scholarships for international students.

We also want to help our students build the cultural awareness and language skills they'll need to communicate and cooperate with peers around the world. And, using the power of technology, we aim to create wider learning communities — among students and educators — across borders and time zones.

We have so much to learn from and to share with our neighbors. In his historic 2009 speech in Cairo, President Obama noted that, "In ancient times and in our times, Muslim countries have been at the forefront of innovation and education."

For three years, Department of Education officials have coordinated on a variety of issues with our counterparts in the Muslim world. We've met with the Ministers of Education of Afghanistan, Pakistan and Jordan, joined a White House-sponsored Summit on Entrepreneurship designed to deepen ties between business leaders, foundations, and entrepreneurs in the U.S. and in Muslim nations, and held a conference on community and technical colleges in Amman. Jordan, Egypt, Saudi Arabia, Morocco, Pakistan, are among the nations working with U.S. institutions to connect education and workforce development in high-tech, high-demand fields.

Here at home, the White House Office of Faith-based and Neighborhood Partnerships is building bridges between the federal government and nonprofit organizations — both secular and Faith-based — to better serve Americans in need, while maintaining the line our Founders drew to separate church, mosque or synagogue and state.

In addition to its daily work, President Obama has charged the Office of Faith-based and Neighborhood Partnerships to focus on four special priorities. These priorities are:

- First, strengthening the role of community and faith-based organizations in our nation's economic recovery;
- Second, working together to reduce unintended pregnancies, supporting maternal and child health, and reducing the need for abortion — an effort we call "Finding Common Ground;"
- Third, promoting responsible fatherhood and strong communities; and
- Fourth, promoting interfaith dialogue and cooperation.

And, this initiative has centers in agencies all across government, as well as at the Corporation for National and Community Service.

Our Center at the Education Department, for example, is collaborating with the White House and the Corporation for National and Community Service to launch local pilots to model how community- and faith-based organizations can partner with schools to achieve student outcomes like increased attendance, enhanced academic performance and engagement, and improved access to and completion of postsecondary education.

In this light, I'd like to propose a few challenges for your consideration.

First, beginning with a kick-off at the White House on August 18, more than 300 of the nation's colleges and universities will be participating in a new national interfaith dialogue initiative, led by the President's Initiative on Faith-Based and Neighborhood Partnerships. I urge you to seek out and join with these pioneering institutions, to ensure that the Muslim faith is represented, and that your community is a prominent partner, in this important work.

Second, I encourage you to join in the Administration's "Year of Strong Fathers, Strong Families" initiative, by supporting and encouraging fathers' engagement in their children's lives — including their success in school.

Third, consider taking part in the President's Interfaith and Community Service Campus Challenge — through which higher education institutions across the country are committing to advance interfaith and community service initiatives over the course of the 2011-2012 academic year. I encourage your students and student clubs to host interfaith dialogues, and play an even stronger role in helping to address community and campus needs through interfaith cooperation and service.

And, fourth, I encourage you, as parents and students, mentors and community leaders, to connect with your local schools, colleges and universities, and help forge a culture of academic excellence and civic engagement for this rising generation.

In his *1941* State of the Union address, President Roosevelt listed four essential freedoms that people "everywhere in the world" should possess: freedom of speech and expression, freedom of worship, freedom from want, and freedom from fear.

He added, "That is no vision of a distant millennium. It is a definite basis for a kind of world attainable in our own time and generation."

I believe this world, and these freedoms, are within our reach in this millennium. Based on a lifetime's experience as an educator and

public servant, my heart tells me there are two other freedoms that, if universally pursued, will do so much to elevate the human condition.

The first, is the freedom to secure an education that will lift the burdens of ignorance poverty, promote tolerance, and unlock individual potential.

The second, is the freedom to join together to address common problems and promote the public good.

The potential for cooperation, within and across national borders, and among the world's great faith traditions, has never been greater. The stakes of humanity's shared success have never been higher.

From promoting peace, to tack -ling poverty and hunger, to improving world health standards, to safeguarding our environment, there are many examples of global problems that can only be solved when diverse nations, faiths and peoples join together — as a global community — in friendship, respect and common cause.

But first, we must prepare our students to thrive as 21st century citizens, leaders, and problem-solvers. This is the vital work entrusted to us.

I am convinced we can accomplish it, through the power of community. And, I am honored to join all of you, the members of the Ahmadiyya Muslim Community, in this great endeavor. Thank you.

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PRESS RELEASE: CENTRAL JERSEY JAMA'AT

Dabir Khan and Tariq Sharif

On Saturday, October 1, 2011 , Central Jersey *Jama'at* hosted its first ever stall at the local township's *Old Bridge Day Fair.* The fair commenced with the National Anthem and the Star Spangled Banner performed by the local high school. The Ahmadiyya stall was located in a central area of the fair. The brightly colored *Muslims for Life* banner caught the attention of many people, and drew them to the stall to learn more about the campaigns and the Ahmadiyya Muslim Community.

We had many *Muslims for Peace* and *Muslims for Life* fliers available, as well as free literature ,and an 8-minute looping video, which overviewed the AMC USA for the benefit of the guests. *Alhamdulillah,* we received many positive comments from attendees of the fair such as, "Keep up the good work", "This is what the world needs", and "We will definitely stop by your mosque soon".

A Pastor from the Laurence Harbor Church, Mr. Brad Winship, took keen interest in our booth, and discussed Islam and the Ahmadiyya Muslim Community with local member, Abdul Nasir Sahib. Mr. Winship extended a kind invitation us to visit his church for an extended meeting with our Community.

The visitors asked many questions, but the one that stood out was, "When is your next blood drive? We'd love to come." Due to the fact that the *Muslims for Life* campaign ended in September, we are planning to hold a local *Winter Holiday Blood Drive* in December. *Insha Allah* we will try our best to invite the local Old Bridge population to the *Masjid* for this upcoming drive.

Alhamdulillah, the six members representing the Ahmadiyya Muslim Community at the 2011 Old Bridge Day did an excellent job representing the attractive qualities of our *Jama'at* and proved to be extraordinary diplomats of the true essence of Islam.

The day was summed up by Old Bridge's Mayor Patrick Gillespie, who stopped by the stall near the end of the day. Mayor Gillespie commented, "You guys did a great job today. Keep up the good work."

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HOW TO PROMOTE PEACE BETWEEN MUSLIMS AND JEWISH PEOPLE?

Maulana Mubasher Ahmad, Missionary Northwest

The Israeli-Palestinian conflict is essentially not a religious base conflict – it is not that Judaism and Islam are at war because of any theological differences. It is basically a political and geographical conflict for the possession and sovereignty over land, and not for possession and salvation of souls.

It is unfortunate that between Israelis and Palestinians there is an unending cycle of violence, terror and hatred, resulting in bloodshed and psychological agony. Consequently, religious feelings and aspirations on both sides are misplaced and misused, and the struggle for the Holy Land seems to turn into a Holy War. Therefore, proper religious understanding between the Jews and the Muslims can help promote a peaceful solution of the existing tragic conflict.

As the thought and practice of the Jewish people have been strongly molded by the conviction that the world is preserved "by truth, justice, and peace" (Avot. 1.18), similarly the ultimate mission of the religion of Islam is to establish peace based on truth and justice. Therefore, the religious beliefs of both Judaism and Islam can help create an environment to start a constructive engagement for mutual respect and secure co-existence.

The religious approach must start by putting emphasis on the commonalities between Islam and Judaism: The starting point is God, called "Allah" in Arabic, and – "El", "Elohim" in Hebrew. The Jews and the Muslims believe in the Unity of God. The Attributes of God (Names that comprehend God's essence – reflecting the reality of His being, defining the characteristics of God) are the same. For example:

Rabbul A'lameen – Ribono Shel Olam – Master of the Universe.
Al-Qadus – Ha- Kadosh – The Holy One
Malik-e-Yumiddin – Elohim – The Ultimate Judge
Al-Malik – Meleck – the Supreme King, Almighty, the Infinite, the Al-strong.
Ar-Rahman – Ha – Rahman – The Merciful.

It is inconceivable that the Loving and Merciful God, who created Adam and Eve in His own image, would teach hatred and violence to be carried out by their children in His name.

For a Muslim, among the Articles of Faith, it is required to believe in all the revealed Books of God. The Muslims believe in the Holy Quran as the Word of God, but the Quran teaches that the Torah and the *Zaboor* were also inspired words of God. *Zaboor* is the Book of the Psalms in the Bible: Out of 150 Psalms, 72 are attributed to David, and the Holy Quran acknowledges David [Daud] as one of the great prophets of God who was inspired by the Holy Spirit to write the Hymns of praise.

Unless a Muslim believes in the truthfulness and authenticity of all the Prophets and Messengers of God, his faith is not complete. More than 20 Biblical Prophets are mentioned by name including Adam, Noah, Abraham, Ishmael, Isaac, Jacob, Joseph, Moses, David and Solomon. Even the names of some of *the Surahs*/Chapters of the Holy Qur'an refer to the prophets of Israel, for example *Surah* 12 is entitled 'Joseph', and *Surah* 14 is 'Abra-ham'. *Surah* 17 of the Qur'an is entitled '*Bani Israel*' – that is, Children of Israel. The Holy Qur'an pays high attribute to Moses as a law-bearing Prophet of God. Prophet Muhammad[saw] is mentioned in the Qur'an resembling Moses[as] as a Law-bearing prophet.

One of the most significant commonality that may help bring peace between the Jews and the Arabs is Prophet Abraham: The Arabs claim to be the progeny of Ishmael – Abraham's first born so. Thus the Arabs and the Jews are in essence cousins. Islam claims that it's essential religious teachings are the same as preached and practiced by Abraham – who believed in One Invisible God.

The most sacred Islamic shrine *Ka'bah* – in Mecca -- was built by

Abraham and his son Ishmael at the location where Hagar and Ishmael were left by Abraham[as], and where the water spring of *Zam Zam* appeared miraculously. Mecca is the city where millions of Muslims go for pilgrimage.

The Qur'an addresses directly to the Jewish people, calling them the 'People of the Book', reminding them the blessings they had received, and also reminding them of the transgressions they committed as are documented in the Torah, and warns them of the consequences if they repeat their past mistakes going against the teachings of their own Book. The Qur'an reminds the Jewish people that they are people who had entered into a Covenant of faith with God the Creator, In the Qur'an, God says:

> "O children of Israel! Remember MY favor which I bestowed upon you, and fulfill your Covenant with ME, I will fulfill MY Covenant with you, and ME alone should your fear. And believe in what I have sent down which fulfills that which is with you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and take protection in ME alone. And confound not truth with falsehood, nor hide the truth knowingly" (2:41, 42).

The Bible tells us that Covenant was made by God with Abraham, Jacob, Moses and David, but each time it was followed by transgressions. The Qur'an reminds us the consequences of transgressions, such as, worshiping of the golden calf. Many of these wrongdoings are mentioned in the Psalms known as the Laments or elegies that bemoan Divine absence or wrath, wondering if God had forsaken them in their need.

In Islam and Judaism, life is sacred: Killing an innocent person is as killing of all mankind. In the Holy Qur'an (5:33) it is written that God prescribed for the children of Israel that whoso killed a person, it shall be as if he had killed all mankind; and whosoever gave life to one, it shall be as if he had given life to all mankind. The Muslims are commanded to give full heed to this basic teaching concerning the sacredness of innocent life.

Another commonality that can bring the Muslims and the Jewish people closer is their scriptural instructions to establish justice. Justice is an attribute of God – both in Judaism and Islam which is tempered with His attribute of Mercy. In Judaism, Moses commanded "Justice, Justice shall you pursue (Deut. 16:20). In Islam, the Quran prescribes maintaining truthfulness in evidence – even if it goes against one's own folks. The Quran says to the Muslims:

> "O ye, who believe, be steadfast in the cause of God, bearing witness in equity; and not let a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely Allah is aware of what you do." (5:9).

At another place, the Qur'an says:

> "Verily, God enjoins upon you to act with justice, to confer benefits upon each other and to help each other as one does to close relatives; and God forbids evil which pertains to your selves, and the evil that affects others, and God forbids aggression and revolt to a lawful authority. He admonished you against being unmindful of these matters." (16:91).

The Qur'an emphatically commands to establish PEACE on earth. In any given situation, when hostilities may erupt between two parties, the Qur'an instructs us to bring immediate reconciliation, and full effort be made to resolve the dispute based on equity and justice. The Qur'an commands: "Seek not to create disorder in the earth. Verily God loves not those who seek to create disorder" (28:78).

"Whenever they kindle a fire of war, God extinguishes it. They strive to create disorder and God loves not disorder" (5:65).

And again:

"Do not promote disorder in the earth after peace has been established" (7:57).

Thus, if religious approach is taken seriously, and religious commandments to establish peace based on truth and justice are followed – tempered with compassion and mercy, then certainly we can hope that the existing tragic conflict between Israelis and Palestinians can be resolved, and an healthy environment of mutual respect and secure coexistence can be created.

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DOMESTIC VIOLENCE

Khalid Parwez, MD, Johnson City, NY

Domestic violence is a pattern of controlling behaviors that one partner uses to get power over the other. It includes any kind of physical violence or threat of physical violence, emotional or mental abuse to get control over spouse. About 90% of all domestic violence victims are female. Nearly half the population of women in the Asia has experienced physical and sexual violence at the hands of their spouse as reported by the UN in a comprehensive global review of women's rights around the world in 2009. According to the review, a third of respondents say that it is sometimes acceptable for a man to beat his wife [5].

One woman is beaten by her husband every 15 seconds in the United States [3]. The United Nations Development for Women estimated that one third of American women and one quarter of women worldwide would experience domestic violence in their lifetime [1]. In 2008, the Centers for Disease Control and Prevention published data that finds that women experience two million injuries from partner violence each year. In 1992, the American Medical Association reported that a male domestic partner would assault one in three women in their lifetime [4]. Domestic violence is not only physical or sexual but also psychological [6]. The batterer uses a series of behaviors, for example, intimidation, threat, psychological abuse, and isolation to control his spouse [2].

Several health conditions are result of the physical violence [7]. Studies have demonstrated the impact of violence through stress and immune systems, for example, Fibromyalgia, Irritable bowel Syndrome, gynecological disorders and pregnancy related difficulties [8]. Domestic violence is also associated with a number of psychological consequences for example anxiety, depression, suicidal tendency, low self-esteem, inability to trust, symptoms of post-traumatic stress disorder, emotional detachment, sleep disturbance and flashbacks [9]. When there are outward physical signs such as bruising, a victim often lies to acquaintances out of embarrassment. It is in everyone's best interest to be supportive of the victim of domestic violence. The support organizations should always be compassionate and prepared to help the victims.

In 750 BC, during the reign of Romulus in Rome, wife beating was acceptable under ***"The Laws of Chastisement"*** [11]. These laws permitted the husband to beat his wife with a rod as long as its circumference was no greater than the girth of the base of the man's right thumb, hence ***"The Rule of Thumb"*** [10]. In 300 AD, The Roman Emperor Constantine the Great had his wife burned alive when she was no longer of use to him [12]. The Christian church transcribed rules in support of wife beating in Marriage [12]. In 1500 AD, Lord Hale, an English Jurist, set the tradition of non-recognition of marital rape. He stated that when women married, they gave themselves to their husbands in contract, and could not withdraw that consent. This was the basis of ***"The Contractual Consent Theory"*** [12]. Early settlers in America based their laws on old English common-law that explicitly permitted wife beating for correctional purposes [14]. During the reign of Ivan the Terrible in Russia, the State Church sanctioned the oppression of women by issuing a Household Ordinance that described when and how a man might most effectively beat his wife [13].

In 1837, with the Queen Victoria's ascension to the English throne, lawmakers began enacting reforms regarding women. In 1871, Alabama was the first state to rescind the legal right of men to beat their wives [14]. In 1919, American women won the right to vote [13] and in 1945, California State declared that husband who inflicted corporal punishment upon his wife, was guilty of **a felony** [15]. In 1970, ***"We will not be beaten"*** became the mantra of women across the country to end the domestic violence [5]. In 1975, Most U.S. states allowed wives to bring criminal action against a husband who inflicted injury upon her [13]. In 1981, The Chief Justice of Nevada closed its courts for one day to send judges to domestic violence training [12]. In 1990, The Immigration and Naturalization Service (INS) began to recognize domestic violence as grounds for

asylum in USA [12]. In 1992, The American Medical Association released guidelines for doctors to screen women for signs of domestic violence [12]. In 1993, The United Nations recognized domestic violence as an international human rights issue and issues a Declaration on the Elimination of Violence against Women [12].

Beautiful Teachings of Islam

It is not uncommon to have disputes in a family. Islam has provided real-world guidance for conflict resolution. Islam advocated equal human rights of women and men, 1400 years ago.

Guidance from the Holy Qur'an

"And they (the women) have rights similar to those (of men) over them in equity" (Ch. 2, Verse 229).

"Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth. So virtuous women *are those who are* obedient, and guard the secrets of *their husbands* with Allah's protection. And *as for* those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allah is High, Great" *Sura Al-Nisa Chapter 4, Verse 35.*

He further stated that beating is punishment. It is not an inducement. If we allow husband to beat their wives on suspicion of infidelity or for any other reason, it would effectively mean that husbands are the accusers; also the judge and further they are the executioners of the punishment too. No sane person can accept this type of logic in any system. We should not accuse Holy Qur'an of advocating this type of thinking [16].

The first step to resolve conflict is to talk and try to resolve it among each other. The next step to focus on the conflict resolution is to suspend marital relations in order to appreciate its impact on personal relationship. If this fails, the next step is mediation through prudent workforce in accordance with the righteous code of conduct. If this also fails then in the interest of justice, legal separation or divorce may be the next step to resolve the conflict. At any point if one party is permitted to physically beat the other party, it tantamount to domestic violence and becomes crime under law in most of the civilized societies. Wife beating does not resolve any conflict between husband and wife. Wife beating can never be considered a strategy of conflict resolution in any developed society.

Guidance from the Holy Prophet Muhammad[saw]

The Holy Prophet[sa] brought the grand teaching in order to establish respect and honor for women 1400 years ago. When we observe the life of the Holy Prophet[saw], we can appreciate that he was true to his words. He specified, "**I am the best among you in treating my family.**" At home, he would laugh and have a cheerful personality with his family. He would joke with his wives and comfort them. He would help with household tasks. If one of his wives were preparing flour, he would pour water for it. If food was being cooked, he would add wood to the fire. He would take care of household matters without hesitation. He was the most tender of men and the most kind.

The Holy Prophet[saw] declared, "The best among you is he who treats his family the best" (Mishkat Bab Ahsan al-Nisa).

At *Hajjtaul Widā* the Holy Prophet[saw] instructed, "I advise you to treat women well ---- It is your responsibility to take care of them, fulfill their needs and necessities. He further educated, "**The best among you is he whose treatment towards his wife is the best**" (Tirmidī, Kitāb al-Radā).

He further stated, "A believer must not have hatred or enmity with his wife" (Muslim).

Guidance from the Promised Messiah[as]

The Promised Messiah[as] considered his wife, Hadhrat Sayeda Nusrat Jehān Baigum Sahiba[ra] as a blessing of Allah and would take special care of her. He never had a domestic dispute. He would never complain. The following are quotations from the Promised Messiah[as]. One important saying is, "**I see a person who fights with his wife as a coward and completely unmanly.**" (Malfūzāt, Vol. 2, pg. 387).

He also said, "**Aside from an indecency, husband should tolerate all other weakness of women.**" Another one of his sayings is "**We consider it very shameful that a man fights with a woman**" (Sirat

Hadhrat Masih Mau'ood[as], p. 400). The Promised Messiah[as] has also said, "**A person who is not compassionate and benevolent in the treatment of his wife and her relatives, does not belong to my Jama'at**" (Kashti Nooh, Roohani Khaza'in).

Guidance from Hadhrat Khalifatul Masih I[ra]

"Approach your wives with Benevolence. A wife bears great hardship to have and raise children. Ensure their rights. Close your eyes to their faults. Allah the Exalted will grant you rewards" (Friday Sermon, June 9 1911, Khutbāt Nūr p. 499).

"The women have rights similar to those of men over them. There should be great love between a man and woman, through which a believer's home may resemble heaven" (Nikāh Sermon, February 5 1910, Khutbāt Nūr, pg. 457).

"**Those who do not treat their wives well, act against the Holy Qur'an.** The only reason I do not expel such men is perhaps they may understand. All such men should pay close attention" (Eid Fitr Sermon, October 15, 1909, Khutbāt Nūr p. 422).

Guidance from Hadhrat Khalifatul Masih II[ra]

"Men and women are both equal before Allah the Almighty... A man should not marry with the intention of having a wife to serve him" (Khutbāt Mahmūd, Vol. 3, p. 535-537). "If a man breaks, the commandment of Allah then the woman will be much greater in the sight of God Almighty than the man will" (Aurnī Wālyūn Kay Lia Phūl, part 1, pg. 4).

"The Holy Prophets[sa] wives would admonish men when they were wrong about matters. Hadhrat Aisha[ra] would give lectures on the Holy Qur'an, which men would also listen. There were also women who would teach men" (Aurnī Wālyūn Kay Lia Phūl).

Guidance from Hadhrat Khalifatul Masih III[rh]

During his tour of Germany, Hadhrat Khalifatul Masih III[rh] said, "It is written in the book, that women have the same rights as men do. On account of being human, and in terms of human rights, there is no difference between men and women, in fact they have equal ranks. In actuality, by giving them equal ranks, Islam has defined their mutual rights. According to Islam, women maintain an equal rank as men as far as their humanness is concerned" (Dawrah Maghrib, 1400 H or 1980, p. 52-53).

Guidance from Hadhrat Khalifatul Masih IV[rh]

Hadhrat Khalifatul Masih the IV[rh] wrote "There is total equality and there is no difference whatsoever between the fundamental human rights of women and men. For women there are exactly equal rights as for men, as men have rights upon women" [17]. He further stated, "If corporal punishment had been allowed, there would have been at the least one example of such a case in the life of Holy Prophet[saw] with his wives" (Footnote, Surah Al-Nisa verse 35.)

Urdu Translation of the Holy Qur'an by Hadrat Khalifatul Masih IV[rh], p. 134-135). "Husbands often play a big role in corrupting the paradise of their home" (Friday Sermon, November 24, 1989).

"The greatest factor in all internal disputes, which arise in the *Jama'at* or in a relationship between two individuals, (aside from lying), is that men do not speak in a soft manner. Their speech is found to be harsh. Their words and approaches inflict pain. At times, they are not even aware of the pain they cause, just as thorns can cause injury and are unaware of what they do. If this is how men are, then unfortunate women will always remain targets of their misconduct" (Friday Sermon, November 24, 1989).

Guidance from Hadhrat Khalifatul Masih V[aba]

"Some men subject their wives and children to such cruelty that it is enough to shake one's soul" (Khutbāt Masroor, 2003, pg. 271-272). ".

Be kind to your wife and take care of her. Usually it is the man's side, which acts unjustly. Husbands should not be harsh in dealing over trivial matters nor should they be rude to their wives" (Jalsa Sālāna Germany, August 20, 2004).

"The responsibility of men is to establish a virtuous example, so

that their wives and children do not point fingers at them" (Address to *Lajna Imaillah* Canada, June 25,2005).

On April 1, 2011 Hadhrat Khalifatul Masih V[aba] stated, "The purpose of the Promised Messiah's[as] coming as a second advent was so that people can strengthen their relationship with their Creator and while upholding the rights of their fellow beings, establish an unmatched society. Every Ahmadi's family life should be an example for others. Small matters should not have an effect on the household environment. Develop tolerance and make your environment full of peace. Make use of prayers to resolve your problems. If every Ahmadi has supplications, righteousness and Taqwa as their foundation, then they will *Insha'Allāh* be granted a blissful domestic life.

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HADITH

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "A servant is closest to his Lord when he is in prostration, so multiply your supplications in prostration."

(Muslim kitabussalat ma yaqul firraku' wassajud)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "Each night, Our Lord descends to the lowest level of the sky. When one third of the night is left, Allah announces: 'Who calls at Me so that I respond to him? Who begs from Me so that I give him? Who asks Me for forgiveness so that I forgive him?' "

(Tirmidhi kitabudda'wat)

Hadhrat Abu Musa-[ra] relates that he and some others were accompanying the Holy Prophet[saw] on a journey when people started saying the slogan *'allahu akbar'* very loudly. Noticing this, the Holy Prophet[saw] said: "O People! Be moderate. You are neither calling someone Who is hard of hearing nor someone Who does not exist. You are extolling the greatness of a Being Who is *Sami* (All-Hearing). He is close by and with you."

(Muslim kitabudhdhikr istihbab khafadassaut bidhdhikr)

Hadhrat 'Abdullah bin Khubaib[ra] relates that the Holy Prophet[saw] told him: "You should recite *Surah Ikhlas* and the *Surahs* following it, i.e., *mu'awwadhatain* (*Al-Falaq and Al-Nas*) thrice every morning and evening. Recitation of these will make you independent of the world and Allah will take care of all your necessities."

(Abu Dawud kitabul adab)

THE PROMISED WORLD REFORMER

Shahab Ahmad, Edmonton, Canada

In this age - in religious terminology known as the Latter Days - the followers of all the great religions – Jews, Christians, Muslims, Hindus, Buddhists, Zorastrians and the followers of Confucius await the advent of a Promised Reformer – as predicted in their holy scriptures. The Jews expect the first advent of Messiah; the Christians await the second advent of the same Messiah; the Muslims await the second advent of the Messiah and Mahdi; the Hindus await the coming of God in the form of Krishna; and the Buddhists await the reincarnation of Buddha.

The natural and perplexing question that arises here is: how could God send different reformers or messengers simultaneously – each calling to the same God in his own way and inviting mankind to divergent and conflicting ideologies? Hadhrat Mirza Ghulam Ahmad[as] (1835-1908) of Qadian, a small village in Punjab, India, clarified this issue. Under divine guidance all the prophecies regarding the advent of various reformers were true, but only one Reformer or Messenger was to be raised for reforming the whole world, in whom would be combined the qualities, roles and spiritual powers of all the great world reformers whose advent had been foretold. Under divine command, Ahmad[as] claimed to be that global Reformer who was destined to be raised in Islam - the chosen religion of God. He also clarified that he was subordinate to, and a servant of, the Holy Prophet Muhammad[saw] – the last law-bearing Prophet. The other question that arises here is: how to recognize the true Messenger or Prophet if several persons in the same age claim to be a prophet, or at least recipient of revelation?

Following are the reasonable criteria to distinguish between true and false claimants.

1. Authenticity
2. Need of the Age
3. Life of the Prophet
4. Success and Failure
5. Prophecies and Signs
6. Knowledge of the Qur'an
7. Acceptance of Supplications
8. Humility
9. Steadfastness

1. Authenticity

It is necessary that the claim and the reasons in support of it must be set forth in the original book(s). Truth needs no outside advocacy. The original book must be available to seekers after the truth. Second-hand information in matter of faith has no value. The Holy Qur'an, the Islamic Scripture, revealed to the Holy Prophet Muhammad[saw] more than 14 centuries ago, is still available in every country of the world. Similarly, all the books of Hadhrat Mirza Ghulam Ahmad[as] are also available. It is clarified that the volume of the book never proves its superiority over less voluminous books. So many small books are more informative and guide humans better than more voluminous ones. It is one of the miracles of the Holy Qur'an that in spite of being less voluminous than most of the Scriptures, it is more informative and contains solutions to all world problems, be they economical, social, moral, spiritual, etc. Any researcher can test it himself.

2. Need of the Age

Scriptures agree that when darkness enshrouds the face of the Earth and man consigns God to oblivion and gives himself up to the worship of the gods of his own conception and creation, God raises a Prophet to 'bring back the erring flock into the Master's fold.' In this connection some examples are quoted from the history of religions. Prophet Krishna[as] describes the condition of the time of his advent:

"*Arjuna*, whenever there is decline of righteousness, and unrighteousness is in the ascendant, then I body Myself forth, for the protection of the virtuous, for the destruction of evil-doers, and for establishing Dharma (righteousness) on a firm footing. I am born from age to age."

The Bhagavad Gita, Chapter 4, Verses 7-8

Prophet Abraham[as] appeared when his people were deviated from the right path (The Qur'an, 6:75). Prophet Moses[as] appeared when the persecution of Pharaoh on the Israelites had exceeded every limit; and the Israelites, because of being subjected to persecution for a long time, had

lost every hope, bravery and manliness (The Bible and The Holy Qur'an). Prophet Jesus[as] himself describes the condition of the people of his time:

"But, brethren, what do we today, that we be not punished for our sins? And then Jesus with greatest vehemence rebuked the people for that they had forgotten the word of God, and gave themselves only to vanity: he rebuked the priests for their negligence in God's service and for their worldly greed; he rebuked the scribes because they preached vain doctrine, and forsook the law of God; he rebuked the doctors because they made the law of God of none effect through their traditions" [1]

What the condition of the world was supposed to be at the time of the advent of the Holy Prophet Muhammad[saw] was foretold by Prophet Jesus[as]:

"He will not come in your time, but will come some years after you, when my gospel shall be annulled, in so much that there shall be scarcely thirty faithful. At that time God will have mercy on the world, and so he will send his messenger ..." [2]

The Holy Qur'an describes the same condition in the following words:

"Corruption has appeared on land and sea because of what men's hands have wrought, that He may make them taste the fruit of some of their doings, so that they may turn back from evil." Ch. 30, V. 42

As admitted by scholars of different Faiths, similar was the condition of the world at the advent of Hadhrat Ahmad[as].

Muslims

The great literary figure, *Maulana* Altaf Husain Hali, in his pioneer literary work *Musaddase Hali,* written in 1879, has described the deplorable, pitiable and continually deteriorating con -dition of the Muslims. Study of this book clearly indicates that *Maulana* had no hope about the future of Islam or Muslims. In the same book, in spite of his firm belief in the finality of the Holy Prophet Muhmmad[saw], he admits that this age needs a Prophet.

Were prophethood not stopped in Arab, then a Prophet must have appeared among us.

Another scholar, Khawaja Hasan Nizami:

"During my tour of the Islamic countries, I found all Dervishes and the learned very anxiously awaiting Imam Mahdi (Ahle Hadith 26th January 1912)." [3]

The great poet and philosopher, Dr. Sir Muhammad Iqbal (1877-1938):

"Your mannerisms are like Christians; your civilization is like Pagans. You are that type of a Muslim that even Jews are ashamed of your actions" (*Jawabe Shikwa*).

Pained by this situation, he, from the inmost depth of his being, cries: "Alas! The supplication of *Maulana* Nizami be accepted in this age, the Holy Prophet Muhammad[saw] reappear, and unveil his religion to the Indian Muslims (Iqbal Nama, part 1, p.41)". [4]

Elsewhere Dr. Iqbal has said that this age is in pursuit of an Abraham.

The Founder of *Jama'at Islami*, Syed Abul Ala Maududi (1903-79): 999 out of 1000 Muslims are Muslims only because their parents have given them a Muslim name. He also says:

"To re-establish religion, most of the people are in pursuit of a perfect man who, in their opinion should be a perfect model. His every aspect be strong, none weak. In other words, they are in pursuit of a Prophet. Verbally, they profess the finality of prophet hood and forthwith pull out tongue from nape of any claimant to prophethood. But from within their heart they want a Prophet and are not satisfied with anyone less than a Prophet (Tarjuman-al Qur'an, Dec. 1942 and Jan. 1943 Page 406)". [5]

Christians

The greatest scientist the world has ever produced, and also a great expert on the Bible, Isaac Newton (1642-1727):

"Over the years he exhibited some, though not intense, interest in the date of the second coming, which he never placed in or near the seventeenth century... the late nineteenth century, the earliest point at which the chronology internal to Newton's interpretation placed the second coming. " [6]

Impatience of the Christians about the advent of a Prophet in this age is evident from the following

news published in a book, 'His Glorious Appearing', and two periodicals: Christ's Second Coming and The Coming of the Lord, all published in London, United Kingdom, around 1900.

"We stand on the eve of one of the greatest eves the World has ever witnessed. Signs are multiplying on every side of us compared with which there has been no parallel, either in the history of the Church or the World. One of the greatest changes to both hangs upon this great event. It is the coming of the Lord Jesus Christ the second tour in power and glory. Can anyone reasonably doubt that these signs are not a sure and certain warning that the end draweth on space. The signs are fulfilled, that generation has come. Christ's coming is at hand, glorious anticipation! Glorious future! The impression prevails to some extent that he who teaches that Christ is soon coming is acting the role of alarmist. If so, we have seen that the great Teacher has placed himself at the head of the class." Tohfa Golarvia, pp. 244-46. [7]

A Western Scholar, Professor Mackenzi, in his book Introduction to Sociology states:

"Without perfect persons, the excellences of a society cannot reach its climax. To achieve this purpose, only knowledge and awareness of the situation (by a leader) are not sufficient. But a Movement to excite us is necessary.... We need prophets as well a teacher...perhaps we want a new Christ". [8]

Jews

In addition to several prophecies about the advent of the Messiah in the Bible, there is one very clear prophecy about him in the book of Daniel, Chapter 12. Hadhrat Mirza Ghulam Ahmad[as] in his book Tohfa Golarvia (pp.202-08) has quoted the original Hebrew text with its Urdu translation, and has concluded:

1. The Promised Messiah will start his work after 1290 Hijra and continue it till 1335 of this calendar (Verses 11-12). In religious terminology – used both in the Bible and the Qur'an – sometimes one day stands for one year.

2. He will appear in the east of Babylon. It is not clear whether in the Punjab or in any other state in India. The whole of India is located in the east of Babylon. [9]

Because of their wrong expectations the Jews refused to accept the first Messiah i.e., Jesus[as]. However, they are still waiting for him, and earnestly pray for his advent at the Wailing Wall.

Hindus

As mentioned in the authentic Hindu books - *Bhagwat Gita, Bhagwat (Puran), Mahabarat, Won Prab, Kalki Puran and Ramanaya* - the signs for the advent of Prophet Kirshna[as] are:

1. Famine,
2. Nakedness and sexual cravings among women,
3. Desolation of worship places and thriving of pubs and brothels,
4. Negligence to parents and serving the in-laws,
5. Egression of Anti-Christ,
6. Eclipse of the sun and the moon,
7. Prevalence of evil practices,
8. Ethnic and national wars
9. People will become Hindu Ascetic just by growing long hair and nails.

In accordance with *Sur Sagarth Bhajan* (poem) of the great blind Hindu poet, Shri Surdas, the Signs are:

1. The advent or reincarnation of Krishna will be after 1844 but definitely before 1900 C.E.
2. The sun will be eclipsed.
3. There will be famine, deadly wars and death on mass scale because of epidemics.

Observing fulfilment of these signs, the Hindu scholars not only started to wait for their Krishna but earnestly supplicated for his advent. Out of so many references only five are quoted here.

1. " For the last 90 years, the Hindu religious leaders are pointing out that the effect of *Kaljug* (evil times) has increased much, sin is at its climax, the ship of religion is in the midstream, thousands of cruelties are being practised in the name of religion, therefore Bharat (India) needs Bhagwan Krishna who by the means of his *Sudarshan Chakr* erase cruelties and establish peace and tranquilities in the country (Sudarshan Chakr, Rawalpindi 5 Kartik Bikrami 1982, p.6) " [10]

2. "This age needs Lord Krishna more than the Age of *Mahabharat* (Tej, Delhi, 18 August 1930)." [11]

3. Pandit Raj Narayan Shashtri of Gurgaon, Punjab:

"The land of Bharat is at the top of sins. *Sheghar*, come to erase this tragedy of our motherland. With folded hands, I beg you to fulfil the promise you have given in the Gita (Chitavani, Urdu, , 1942)." [12]

4. Pandit Ratan Desh Panday:

"*Ghansham, Bharat* calls you to come today. *Ghansham*, come today to take us out of the bad condition we are in (Brahman Sarvso, Etawah, U.P., Vol 29, p.4)." [13]

5. "Our eyes are longing to see you. Come, because life without is hard. The ruined India cries: only with your advent India will be restored to life and reformed." (Pratab, Krishna No. 28 August 1929,p.29) [14]

Sheghar and *Ghansham* are titles of Prophet Krishna[as].

In this short article expectation of the followers of all Faiths cannot be quoted but it is the same.

In accordance, Hadhrat Ahmad[as] claimed:

"I am the water that has descended at its due time. I am the Divine light that has illuminated the day." Braheen-e-Ahmadiyya, Part 5, p145." [15]

"I am also inspired that I am the Reformer of my time, and that as regards spiritual excellence, my virtues bear a very close similarity and strict analogy to those of Jesus Christ." Aina Kamalat-e-Islam, a pamphlet in the end". [16]

"Blessed is he who has recognized me. Of all the paths that lead to God I am the last. Unfortunate is the one who departs from me for without me all is darkness". Kashti Nooh, p.61 [17]

The world is witness that under Ahmad's guidance Ahmadiyya Muslim Community is moving forward, whereas the rest of the world is groping in darkness.

3. Life of the Prophet

If the life of a Prophet before he lays claim to be a Prophet presents an extraordinarily high standard of truthfulness and integrity, then his claim must be accepted as that of a highly moral and truthful man. The Holy Prophet of Islam, 14 centuries ago, and Hadhrat Ahmad[as], in this age, have satisfied this criterion. They were not only accepted as pious persons in their respective societies but their communities had high expectations from them. The Holy Prophet of Islam[saw] was unanimously accepted as *Siddiq* (The Truthful) and *Amin* (The Trustworthy) in his society. They always accepted his statement, even if it was against hundreds of statements against his. In the tooth of opposition, his greatest opponent like Abu Jahal and Abu Sufian were forced to admit that Muhammad[saw] never lies. Such testimonies are available about Hadhrat Ahmad[as] by scholars like Maulana Syed Mir Hasan, *Maulana* Sirajuddin, Rev. Butler, Maulvi Muhammad Husain and Sufi Ahmad Jan.

The son of learned, Maulana Syed Mir Hasan (1844 - 1929):

"In connection with his job Hadhrat Mirza Sahib came to and settled in the city of Sialkot in 1864. He was pious, preferred loneliness, and avoided meeting common people - it is wastage of time. All his friends were educated and learned persons. In those days, he had intense interest in religious debates; therefore he often had such debates with Christian missionaries. After returning from the court, he started to recite the Holy Qur'an. He used to recite it walking, standing and sitting. While doing so, he used to weep bitterly. Unmatched was his humility during recitation." [18]

In a meeting at Sialkot with Sheikh Yaqub Ali Irfani[ra] (died 1957), editor of *Al-Hakam*, Syed Mir Hasan, with tears in his eyes, remarked about Hadhrat Ahmad[as]:

"We did not pay the respect due to him. His spiritual excellences cannot be described. His life was not (of) a common man. He was one of the elect servants of Allah who seldom appear on this earth (Iqbal Aur Ahmadiyyat)." [19]

Another scholar Munshi Sirajuddin states:

"We have seen Mirza Ghulam Ahmad with our own eyes in his youth that he was a pious and virtuous person. After his court duties, he used to spend all his time in the study of religion." [20]

Rev. Butler, responding to the narrow minded Christian missionaries, says:

"He is a great man; and no one is equal to him. You do not recognize him but I do". [21]

A Celebrated Leader of *Ahl-i-Hadith* of India, *Maulvi* Muhammad

Husain states:

"In our opinion, from the point of view of the modern age, this book (*Braheen-i-Ahmadiyya,* authored by Ahmad[as]) stands unique in the history of Islam. No book has ever been published like it in the past, and we cannot say anything about the future, which is known only to God. The perseverance of the author in the service of Islam, through his life, his energy, pen, tongue and every form of activity is almost unprecedented amongst Muslims. This should not be taken as Asiatic exaggeration. We challenge anyone to show the like of this book (Ishaa't-us-Sunna, Vol. Nos. 6-11." [22]

A great scholar and Sufi, Ahmad Jan:

"In this 14th century (A.H.), there is a great turbulence in every religion, like it is said '*Kafirs* are new and Muslims are also new.' For them a book like *Braheen-i-Ahmadiyya* and such a *Mujaddid* was badly needed. The author of the book is *Maulana* Mirza Ghulam Ahmad, who is always ready to prove the truth of Islam to its opponents... He is about 40 or 45 years of age. The home of his ancestors is Iran. He is an extremely gentle person, a man of modesty and kindness and possessing handsome face. The love of God flows from his face. I inform and request the readers most sincerely that Mirza Sahib is truly the *Mujaddid* of the time, a sun for the hard -hearted, *Khizr* for the wayward, sabre for the opponents of Islam and the final word for the jealous. Believe me such time will not return. Beware that the time for trial is at hand and the divine guide has been sent to give light to the truthful and pull them out from the darkness and establish his superiority over those who tell lies." (Ishtihar Wajibul-Izhar). 23]

In a couplet, the Sufi says: All patients are looking towards you; for God's sake may you be the Messiah.

Sufi Ahmad Jan was preceptor of hundreds of thousands of followers. Once he knew Ahmad, he stopped accepting allegiance. Whenever any person requested for allegiance, his answer was: the sun (Ahmad) has risen, we, the stars, are not needed in his presence He always referred such persons to Hadhrat Ahmad. Alas! The great Sufi died on 27 December 1885 i.e., before the foundation of the Ahmadiyya Muslim Community. But, as commanded by God, when Hadhrat Ahmad[as] founded the Community on 23 March 1889 (20 Rajab 1306 *Hijra*) and accepted allegiance from 40 pious persons. This pious and historical Ceremony was performed at the residence of the *Sufi,* located in *Mahallah Jadid* in Ludhiana. . How fortunate was the Sufi that this Ceremony was performed at his residence and his two sons—Pir Iftikhar Ahmad and Pir Manzoor Ahmad - joined the Movement, latest by the year 1892, and are included in the 313 Companions of the Promised Messiah[as]. It is highly probable that these brothers joined the Ahmadiyya Muslim Community on the Very Day of its foundation, but I could not confirm it from any source.

Comments of other scholars on *Braheen-i-Ahmadiyya* and Ahmad's other books, and also about his pious life cannot be mentioned in this short article

Criticism of the opponents after their claim has no importance because it is based upon doctrinal differences, not on the personal life of the Prophet.

4. Success and Failure

The history of religion provides a standing testimony to the fact that no Prophet of God, whatever circumstances he faced, ever failed him in his mission. No amount of persecution or attempts to murder the Prophets ever succeeded in arresting or retarding the progress of their Faith. God crowned Hadhrat Ahmad[as] with the same success, which He always did with any Prophet.

Hadhrat Ahmad[as] says:

"I am the Garden of God, the Holy; whoever designs to cut me down would himself only wants to share the fate of Corah, Judas Iscariot, and Abu Jahal." (Zameema Tohfa Golarvia p.13) [24]

"O mankind! Hearken; this is the prophecy of God Who made the Heavens and the Earth. He will spread this Movement in all countries and will give it supremacy over all through reason and arguments... I came only to sow the seed. That seed has been sown by my hands. It will now grow and blossom forth and none dare retard its growth." Tadhkiradtush Shahadaatain, pp. 66-67. [25]

In accordance with these grand prophecies and, in spite of the bitterest opposition, Ahmadiyyat is established in almost every country of the world and the pace of its growth is

destined to engulf all of mankind. Success is not limited only to the fact that the Message of a Prophet reaches the corners of the earth and peoples in large number accept it. The Bible (Matthew, Ch.7, Vv.17-20) and the Qur'an (Ch.,14, Vv.25-26) agree that a tree is recognised by its fruits. The followers of a Prophet are his fruits, therefore as a result of believing and living in the company of a Prophet, the Companions undergo a complete transformation in their lives. From men grovelling in the dust and not seeing beyond their material cares and mundane concerns, they are converted into birds soaring high into the lofty regions of the spiritual firmament. Exactly the same happened with the Companions of Hadhrat Ahmad[as] A good number of his sincere followers rose to the station of being recipients of God's revelation. On the other hand, being un-pious themselves, false claimants of revelation are unable to produce even one pious follower. Not only this but, as mentioned in the Bible (Deut, 18:18) and the Qur'an (69: 44-48), such persons get severe punishment from God, to which history is witness.

Having hundred percent confidence in his truthfulness, Ahmad supplicates:

O Mighty Lord Creator of heaven and earth,
O Merciful, Compassionate and Guide;
Who looks into the hearts;
And from Whom nothing is hidden.
If you see that I am wicked and vicious;
If you have determined that I am evil;
Then break this evil into pieces;
And gladden the hearts of my opponents.
Shower Thy mercy on their hearts;
Grant of Thy grace all their wishes.
Send down a blazing fire on the walls and doors of my dwelling,
Be my enemy and destroy my work.

But if You count me as one of Your servants;
And my attention is all concentrated on You;
And if You find my heart full of such love of You
As is entirely unknown to the world;
Then deal with me by way of love;
And make manifest a little of its mystery.

O You Who comes towards every seeker;
And are aware of the yearning of every heart that is aflame with Your love
For the sake of the relationship that I have with You;
And for the sake of the love that my heart has cultivated for you;
Come forth yourself to vindicate me;
O You Who are my Refuge and my Shelter and my last Resort.

With that fire which You have lit in my heart;
And with which You have utterly consumed everything beside You;
Light up my countenance with the same fire;

(Haqeeqat-ul-Mahdi p.8) [26]

Only this Supplication is a litmus test of truthfulness of Hadhrat Ahmad[as]. Any impostor cannot dare to supplicate even in words hundred times milder than this.

5. Prophecies and Signs

Two most important Signs of Mahdi and Messiah i.e. the solar and lunar eclipses and the plague are mentioned in the Bible, the Qur'an, *Hadith* (sayings of the Holy Prophet[saw]), and Hindu Scriptures.

The Bible

"But in those days, after the tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall fall, the powers that are in heaven shall be shaken. And then shall see the Son of man coming in the clouds with great power and glory." (Mark, Ch. 13, Vv.24-26)

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heavens shall be shaken." Matthew, Ch. 24, V.Life.29)

The Holy Qur'an

"And the moon is eclipsed, and the sun and the moon are brought together." (Ch. 75, Vv. 9-10)

Hadith

"For our *Mahdi* there shall be two signs which have never happened for anyone since the creation

of the heavens and the earth: At his advent there shall occur an eclipse of the moon in the first of its appointed nights and an eclipse of the sun on the middle one of its appointed dates and both will occur in the month of *Ramadhan."* Darqutani, Vol.1. [27]

This *Hadith* is mentioned also in *Akmaluddin*, a famous *Shia Hadith.*

It is an established law of astronomy that the moon eclipses only on the 13th or the 14th or the 15th and the sun on the 27th or the 28th or the 29th of the lunar month. The above mentioned Hadith points to this scientific fact.

Hindu Scriptures

Bhagwat (*Puran*), one of the Hindu Scriptures, mentions that constellation of the Moon, the Sun and Jupiter in a Star, called *Pukh*, is the start of *Sat Jug* (era of Truth). In such astronomical condition, called *Yog,* eclipse of the Sun and the Moon is a must. Under God's command this occurs to prove the truthfulness of the Messenger or Reformer of that time. And according to the *Bhajans* of *Surdas,* it was destined to occur only after 1890.

According to the great scholar on Hinduism and Islam, Khurshid Ahmad Parbhakar, there are 30 such prophecies mentioned in different Scriptures, which cannot be mentioned in this short article.

In accordance with these prophecies, the moon eclipsed on Thursday, the 13th of *Ramadhan* from 7: 00 to 9:30 p.m. and the sun on Friday, the 28th of *Ramadhan* 1311 A.H. from 9.00 to 11:00 a.m., corresponding to March 21 and April 6, 1894, in the eastern hemisphere, and again in the western hemisphere in 1312 A.H. (1895), exactly on the dates prophesied in *Hadith* (i.e. the moon eclipsed on the 13th and the sun on the 28th of *Ramadhan*). First the eclipses took place in the eastern hemisphere to point out the location of the residence of *Mahdi.* Hadhrat Ahmad[as] spent his whole life in India, which is in the eastern hemisphere. Then it happened in the west to point out that the Mahdi is raised not only for the East but for the West as well.

It is evident from record of the history of eclipses, recorded over a period of centuries or millenniums that these eclipses were extraordinary and spectacular (For details, see the article "Lunar and Solar Eclipses as Signs of the Promised Messiah " written by Saleh Mohammad Alladin, published in the Ahmadiyya Gazette, March-June, 1989, pp 40-44.)

Hadhrat Ahmad[as] Challenges, "I swear by God in Whose Hand is my life that He has manifested this Sign on the sky to testify my truthfulness," Tohfa Golarvia, p.57 [28]

The Plague

The prophecies about plague are mentioned in Zechariah, 14:12; Matthew, 24:7 of the Bible; and in 17:59; 27:83; and 44:13-16 in the Holy Qur'an. As foretold in the Bible, the Qur'an, and also by the Promised Messiah[as], the plague first appeared in Bombay (now Mumbai), in 1896, then it spread to the other cities of the state, and then to the other states of India. Only in the state of Bombay (now *Maharashtra*), 49,103 people died of plague. [29]

And according to the figures published by the Government, there were 316,000 cases of this disease in Punjab, out of which 218,799 persons died. Nozul-ul-Masih p.156 [30]

The plague was such a forceful Sign in favour of Hadhrat Ahmad[as] that hundreds of thousands of people had no choice but to join the Ahmadiyya Community to save their lives. In addition to theses two there are many other prophecies about the Reformer or Prophet of this age, which cannot be mentioned in this short article.

It is added that the claimant himself makes a number of prophecies, fulfilment of which is another proof of his truthfulness The following are some of the important prophecies of Hadhrat Ahmad[as]: The World Wars and the pitiable condition of the Czar, the Mighty King of Russia, An Eastern Power and Delicate condition of Korea, Divine punishment about Alexander Dowie, Kings will seek blessings from his garments, about his Promised Son, his Message will reach the corners of the earth, Islam is the future religion of the world etc.

6 . Knowledge of the Qur'an (For special attention of Muslims)

The Holy Qur'an is simultaneously an open Book and a hidden treasury. Every person can have access to the Open Book, but the hidden treasure is revealed by God only to His pious servants (Ch. 56, V.80). In accordance, God bestowed on Ahmad[as] the extremely deep knowledge

of the Holy Qur'an, which was second only to the Holy Prophet Muhammad[saw]. Arabic was not Ahmad's mother tongue, still at the behest of Allah and relying upon His promises, he challenged all scholars of the Islamic world in general and the Arabs in particular to write the commentary of any chapter of the Holy Qur'an of their own choice in Arabic so that the world may know as to who is favoured by Allah. More than a century has passed on this open challenge but no one has yet accepted it. It means that Ahmad[as] was the most pious and the most favoured servant of Allah.

7. Acceptance of Supplications

No doubt, God listens to the supplications of every distressed person. But the acceptance increases with piousness of the supplicant and his nearness to God. Prophets are the most pious persons and nearest to God, therefore their supplications are accepted in miraculous ways and against every odd. Similar was the case with Hadhrat Ahmad[as]. In this short article only five such cases are mentioned which proves how God used to listen to his supplications

1. About 1868, Mirza Ghulam Qadir, elder brother of Hadhrat Ahmad[as], became seriously ill. Though Ahmad[as] had seen a dream which meant that his brother would die, yet he prayed to God for his recovery. His prayer was accepted and it was revealed to him that his brother would recover, as he did. Nuzoolul Masih, p. 219. [31]

2. Lala Malawamal, a Hindu resident of Qadian, was a chronic and terminal case of tuberculosis. No treatment could stop his deteriorating condition. In ex-treme disappointment, he requested Ahmad to pray for him. Being full of human sympathy, Ahmad prayed for him. In response, he received the revelation: We commanded the fire to become cool and safe. The Promised Messiaih[as] informed the patient and several other Hindus of Qadian of this revelation. Within a week, thereafter he recovered fully from his illness, and enjoyed a healthy long life. Braheen–i–Ahmadiyya, pp. 252-53. [32]

3. Abdur Rahim of Malir Kotla, Punjab fell ill of a fever which continued for a fortnight and began to affect his mind. The Promised Messiah was continuously praying for him. During prayer he was disclosed that the patient's death had been decreed. He was severely distressed at this and quite involuntarily the words escaped his lips: Lord, if there is no time left for supplication, he begs to intercede. He immediately received the revelation: Who is that intercedes with Him except with His leave. This majestic revelation made him tremble. A couple of minutes later he received the revelation: You have the permission. Thereafter, Abdur Rahim gradually improved, enjoyed a long and healthy, and died in December 1975. [33]

4. Abdul Karim from Hydrabad, South India, a young student (12 years old) at Qadian was bitten by a mad dog. He was sent to the Pasteur Institute at Kasauli, Punjab. Apparently he returned healthy but after sometime he developed the symptoms of hydrophobia. The same Hospital was informed about the condition of Abdul Karim. Their final reply was: Sorry, nothing can be done for Abdul Karim. When informed, Ahmad was moved about the young student and his parents, and earnestly prayed for him. In response to his prayers, the young student started to improve within 24 hours. Then completely recovered, completed his education, did a job, married, and enjoyed a healthy long life. [34]

5. Dr. Noor Ahmad Sahib's son fell ill of epilepsy and his condition became serious. The Promised Messiah[as] supplicated on his behalf and received the revelation: I am Allah, Lord of bounty; and the boy recovered. [35]

There is no medical explanation for the cur of these patients; the only explanation is miraculous acceptance of Ahmad's[as] supplications. Not only this. In order to prove his truthfulness, Ahmad[as] challenged all divines – Muslims, Christians, Budhists, Sikhs – for Prayer Contest and see whose supplications are accepted by God. His challenge to the Muslim divines to write explanation of the Holy Qur'an was not accepted by them. Similarly, his challenge to divines of all religions for Prayer Contest has not been accepted by any divine of any religion although on both

challenges more than a century has passed.

8. Humility

Prophets of Allah are extremely humble people. They find it difficult to conceive themselves in leadership role in society, even after receiving the Divine Call. This is tested by Moses[as], Jesus[as] and Muhammad[saw]. They never wanted fame or any position, rather preferred seclusion and loneliness. To achieve nearness of God was their only desire. Prophet Ahmad in this age was not different from any previous Prophet. He spent his life in extreme simplicity and humility. Quite often his diet consisted of roasted gram, and without any knowledge of others he used to give his meal to the needy. Similarly, his dress was very simple. He used to spend most of his time in the mosque. For this reason he was given the title of *Masitar* i.e., one who spends all his time in mosque. His father was displeased with him and wanted him to take interest in worldly affairs. But Ahmad was not born for this world. His simple life continued even after he was the beloved leader of the Ahmadiyya Muslim Community, which reached about 300, 000 during his lifetime. Every Ahmadi was eager to obey his orders, but he used to serve meals to guests with his own hands. Once it so happened that many guests arrived Qadian at one time and all the quilts were given to them. When no quilt was left, he gave his own quilt to them and spent the whole night shivering in cold. Just to serve his fellow citizens he practised the Greek System of Medicine, not only free of fee but gave the medicine to the patients free of cost. During this service some patients started nonsense talks and wasted his time. But he never stopped them. While he was engaged in serious work, children used to make noise around him, but he never rebuked or scolded them. And he always rushed to the door when any persons devoid of any discipline called him from outside his residence.

9. Steadfastness

It is a proven historical fact that steadfastness is one distinctive feature of every Prophet[saw]. They tolerated every persecution at the hands of their opponents, but instead of yielding before them, they remained steadfast in their stand. Exactly like any Prophet. Hadhrat Ahmad[as] was endowed by God with great fortitude and equanimity. In joy or sorrow, in prosperity and in adversity, he was always faithful to God, and ready to endure every insult and pain for His sake. In the hour of misfortune, he never turned away from God, but rather drew closer to Him. He never boasted on success and glory. He was convinced that success and glory are bestowed by God, therefore on such occasions he was more grateful to Him than before. He illustrated this quality throughout his life. In this short article only two examples are quoted.

1. After being defeated by Ahmad[as] in a Religious Debate held at Amritsar (May 22 to June 5, 1893), Dr. Henry Martin Clark brought a charge of abetment of murder in the court against the Promised Messiah on August 1, 1897. The case had given such joy to his enemies that an *Arya Samaj* lawyer, Pandit Ram Bhaj Dutt, undertook to conduct it on behalf of the missionaries free of charge and several Muslim *Maulvis, Maulvi* Muhammad Husain of Batala one of them, volunteered to give false evidence against him. In short, in this case the Christians, the Hindus and Muslims united in a combined attack upon him. This attack was exactly like the Battle of *Ahzab* against the Holy Prophet of Islam 14 centuries ago, Naturally Ahmadis were worried, but it had no effect upon the Promised Messiah[as] Having full confidence in God he was engaged in his pious duties as before.

2. Since 1905, the Promised Messiah[as] started receiving revelation about his death. Ahmad's last visit to any town was Lahore, where he reached on April 29, 1908, and died in the same town on May 26. During this period, he received frequent revelation about his death. But despite his illness and the revelation he remained devoted to his work. He delivered a lecture on the subject of amity and mutual understanding between the Hindus and Muslims, welcomed the visitors as usual, and on the last day of his life he wrote out: The Message of Peace. I complete this article on three quotations about Ahmad's[as] steadfastness, admitted by the non-Ahmadis and non-Muslims.

Maulvi Muhammad Husain, "reliable, trustworthy and dignified in appearance, a man of high resolve and sublime thoughts.

He did not think anything of importance if it was in opposition to his great resolve."[36]

[Captain William M. Douglas, "He was a smiling, open countenance." [37]

It is very important to know that the charge of murder against the Promised Messiah was petitioned in the court of Captain W.M. Douglas, the then Deputy Commissioner of Gurdaspur. And the above condition of Ahmad[as] was during this trial.

3. Iain Adamson."No matter who stood against him, no matter how few stood with him, no matter if all deserted him, he would continue with the task that God had given him. [38].

All praise belongs to the Truthful God Who, in accordance with His promise, raised the Promised World Reformer at the right time with full evidences. May Allah open the eyes of everyone to recognise the Promised One for whom they are still waiting.

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Mohammad Ahmed Nasir
In charge Bookstore

A BRIEF TABLIGH REPORT

Mirza Mahmood Ahmad, Columbus, OH Jama'at

A brief report of Tabligh of the last 4 weeks is as follows:

For the Blood Drive campaign this humble servant visited so many places to introduce this scheme and gave different pamphlets including a big poster prepared by the RED CROSS to put on the bulletin board and invited the people and officials to our mosque for the blood drive for the 9/11 with the following detail:

- Maqbool Bhatti Sahib gave the poster to the Pickerington Library,
- I visited the David church, Faith Lutheran church, and another church of Canal Winchester,
- Visited church of Pastor Dr. Kevin Orr,
- Hamilton Public Library and gave the poster for bulletin board,
- Madison Township Community Center, Police and Fire departments,
- The office of the superintendent of board of education of Groveport and Madison Township,
- Police department of the Village of Groveport and Village of Obetz,
- * Community Center and office of the Mayor of Obetz and Groveport,
- Town hall f Groveport,
- * Mayor's Office of Obetz, next day I talked to the Mayor of Obetz on phone and invited him for the 9/11 event
- Police Department of Pickerington,
- Brice Church,
- YMCA of Canal Winchester,
- Gave poster to 8 more churches of Groveport and Canal Winchester,
- 9 days before 9/11 The Columbus Dispatch gave the news of our blood drive with the time and address of our mosque and mentioned that this is only mosque which is celebrating this event in a significant way,
- National College of Columbus held blood drive and collected 8 pints of blood on our behalf, more over their news bulletin gave this news in detail in two different issues mentioning the name of AMC with photo of our presenters in their college,
- In our mosque on 9/11 20 units of blood was collected. 4 non-Muslims and one non-Ahmadi Muslim also donated blood. Among them were our brother Jason Elsea's parents and sister,
- Same day on 9/11 a symposium on "how can we establish peace" was held, and a Christian, a Buddhist and our speaker participated. It was attended by 10 non-Muslims including another pastor apart from our members,
- Local NBC TV channel covered the blood drive event and aired in the night and morning news bulletin,
- I visited the Columbus International High School and 4 officials of different organizations including the principal of the school who is an Egyptian Muslim, and introduced them our community,
- Visited a physician's office and introduced the AMC and invited to the Mosque who is coming to see the mosque on October 17th. The doctor was presented "A Message of Peace" a book of the Promised Messiah[as].

Please pray that may Allah accept our efforts in the service of Islam Ahmadiyyat.

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PARTICIPATION IN AFRICAN-AMERICAN DAY PARADE IN NEW YORK

Ali Murtaza, National Tabligh Secretary

On Sunday, September 18, 2011, there was the 42nd annual African Day Parade in Harlem, NY. The route was from 111th Street and Adam Calyton Powell Blvd to 135th Street. The *Jama'at* made history by participating in this parade for the 1st time. This area is the same that Mufti Muhammad Sadiq[ra] established the 1sth mission house in America. The *Jama'at* smartly featured a parade car driven by Tahir Abdullah that carried Naib Ameer Maulana Daud Hanif Sahib, brother Jalal Abdul Latif Sahib and Haji Dhul Waqar Yaqub Sahib. This display added to the *Jama'ats* visual presentation and gave a sense of prominence to the group. The banners used in the parade were historical in context, of notable Ahmadis who have impacted African-Americans and contributed to the African-American history. The banners used are as follows :

- The Ahmadiyya Muslim Community USA since1920
- Love for all Hatred for None
- Picture of Mufti Muhammd Sadiq[ra],
- Picture of Yusef Latif Sahib,
- Picture of Ahmad Jamal Sahib,
- Picture of sister Mubaraka Malik sitting with President Gerald Ford, who was reading the Holy Qur'an,
- Picture of the First Mosque built by African-Americans in the U.S.

The marchers represented *Ansar, Lajna, Khuddam, Nasirat, Atfal* all wearing the T-shirt Muslims for Peace and Muslims for Life (this gave a sense of uniformity and made a great impression). The visual display was indeed powerful but the most powerful was the Ahmadi voices raising the slogan led by Brother Kusi Ahmad, of "*La Ilaha Illallah Muhammdur Rasoolullah* and *Allahu Akbar* and USA *Zindabad* and Harlem New York *Zindabad*, Masih Mau'ood, Khaliftul Masih Al Khamis, and Hadhrat Muhammad Mustafa[saw]. These slogans rang thru Adam Clayton Powell boulevard for 24 blocks for more than an hour. To see the pride and joy on the faces of the marchers and the listeners alike was indeed faith inspiring.

Our bookstall team reported the following: "A highlight for us was that we were able to establish a bookstall over the route of the parade in a prime location on 125th Street, a heavily populated area. As floats would pass by, they would stop at the main intersection at 125th Street and briefly introduce themselves. Being occupied with the bookstall, we were unaware that *Jama'at Ahmadiyya's* float was passing by. Fortunately for us, Brother Ahmad Kusi from the Connecticut *Jama'at* made his voice heard, literally. All of the on-lookers and people in the area came rushing to the float when Brother Kusi projected his voice to raise the slogan of *Jama'at Ahmadiyya* three times. In this inspirational moment, many people in attendance were intrigued as their curiosity grew about who and what the *Jama'at* is. Not only did people enjoy the display of love for religion shown by Brother Kusi, it led them to stop by the book stall and make many inquiries. The bookstall in itself was extremely successful. Many books were sold (approximately 27), questions were asked and answered, contacts were made, and a large amount of literature (approximately 1,100), about our *Jama'at* was handed out. One question we were asked which we did not find an answer for, was why the *Jama'at* did not participate in the African Day Parade years prior to this one. *Insha Allah*, we look forward to improving and progressing our efforts in *Tabligh* and with society as the years progress through the African Day Parade."

Some of the comments from the on lookers are as follows:

- "*Salaam*" and they waved at us while touching their hearts.

- One police officer greeted us with the Muslim greeting of "*Assalamu Alaikum*" and embraced marching member of the Ahmadiyya Muslim Community. His come-on led us to believe that he was a Muslim.
- 8-10 adolescent Muslim girls, wearing hijab, were jubilant while singing along with our singers.
- We picked up an enthusiastic singer toward the end of the parade who sang praises of the Holy Prophet of Islam[saw] using our slogan but with the African American soul and English translation.

Generally the parade on-lookers were warm, welcoming and enthusiastic about our presence saying, "This is the first time we've seen anything like this".

Contact was made with Congressman Charlie Rangel, and Comptroller of New York John Liu. The march was viewed by thousands of onlookers and viewed by high echelon dignitaries of New York City Leadership which included police commissioner Ray Kelly. The impact of the *Jama'ats* participation in this parade is still being realized and so far all positive. We hope to make our participation in this and other parades an ongoing activity with *Jama'ats* approval and support. There were approximately 35 men and 12 ladies and 7 children that participated in this parade which were representatives from 14 *Jama'ats* which are as follows: Miami Fla., Milwaukee, Zion, Chicago East, St. Louis, Philadelphia, Pittsburg PA., Baltimore, Connecticut, North Jersey, Long Island, New York, Brooklyn, New York, Bronx, New York, and Queens, New York.

This parade has restarted a momentum and enthusiasm for *Tabligh* in the African American community we pray that the momentum can be sustained.

The National *Tabligh* Department would like to thank the Queens *Jama'at* for playing host to guest from out of town and helping with transportation and *Ziafat*.

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MUSLIMS FOR LIFE REPORT

Zahid Ahmed, Connecticut Jama'at

In remembrance of September 11, we all should pray for safety of this great country and for the victims. We as American Ahmadi Muslims must show solidarity with our fellow American brothers and sisters during this sad time. Our beloved Hazoor[aba] instructed us to carry out The Muslims for Life campaign. Even after this campaign, we should continue to inform our friends, neighbors, and expose our identity to other people with peace. This is the way our connections within the community will strengthen and the message of Ahmadiyyat will spread.

The blood drive was held last week on Tuesday, September 6, at *Baitul-Aman* Mosque. *Alhamdolillah,* it was a successful event and we received good comments. The key leaders of organizing this blood drive were *Qa'id Sahib*, Zahir Mannan, and his wife Sana Shah. Both worked with intense zeal and strived to inform the public about the Muslims for Life campaign. Khuddam such as Khurram Shazad, Nasir Mannan, Atual Qureshi, Haseeb Ahmad, Adnan Virk, and myself were all present during the day of the blood drive. Even though there were not many blood donors, we had a team of volunteers were enthusiastic and worked hard to prepare for the blood drive. *Jazakallah* to all the *Lajna* members who helped during that day to make this event successful. I have also attached pictures with this email.

Also, during the day of the blood drive, non-perishable food items collected from the *Ramadhan* food drive were distributed to the New Opportunities community agency of Meriden, CT. This donation was well received by the manager of the agency and we informed them about who we are. May Allah help the right people become enlightened about Islam Ahmadiyyat.

MUSLIM FOR LIFE BLOOD DRIVE BY GEORGIA JAMA'AT

Saima Ahmad, Suwanee, GA

"When in 2010, Faisal Shahzad tried to detonate a bomb in NYC's Time Square, we thought enough was enough and something must be done in defense of True Islam", said Mr. Naseem Mahdi in his Washington Post article "Muslims for Life". Mr. Mahdi is the National Vice President and missionary-in-charge of the Ahmadiyya Muslim Community U.S.A and leading the campaign "Muslims for Life" to honor 9/11 victims by holding blood drives all across the nation on the tenth anniversary of that horrific day when 3000 innocent lost lives were lost. The target was set to collect at least 10,000 pints of blood to save 30,000 lives to prove the Islamic stance for sanctity of life.

Ahmadiyya Muslim Community, U.S.A is the oldest Muslim presence in the U.S.A with 71 chapters all over the United States.

Mr. Mahdi was one of the one hundred invitees for the annual *Ramadhan Iftar* dinner hosted at the White House this year, where he had the opportunity to personally introduce this campaign to President Obama.

The campaign kicked off on September 1st with a press conference in Washington D.C. where Mr. Mahdi stated, "The barbaric terrorists who attacked our country 10 years ago do not represent Islam or Muslims." He further added, "Islam values all human life and fundamentally stands for peace. Through this campaign, we illustrate that the only blood we shed is to save lives."

With a total of 275 blood drives registered in 168 cities across the nation, people from every walk of life showed great support to this initiative allowing AMC, U.S.A to reach its nationwide goal a week prior to the deadline of September 30th. This only reaffirmed the central idea of the 'Muslims for Life' campaign whereby communities got involved and worked together across different faiths and ethnic backgrounds. Please visit the campaign website www.muslimsforlife.org to see the list of local and national partners.

A total of 16,000 congressmen, law makers, mayors and other public representatives were contacted through letters regarding this campaign.

Congresswoman Jackie Speier (D-CA) was the first to show her support by donating blood.

"I join with the Ahmadiyya Community and the American Red Cross to pay homage to the 3,000 Americans who lost their lives ten years ago," Rep. Speier said. "The effort by the Ahmadiyya Community to give blood in recognition of the lives that were lost is a very powerful statement."

Congresswoman Sheila Jackson Lee (D-TX), who issued a one-minute statement from the House of Representatives floor about this campaign, also participated in the September 9th blood drive and offered her support for the Ahmadiyya Muslim Community's work towards establishing peace and serving humanity.

"To all those who wonder how Muslim Americans have responded to the horrific attacks of 9/11, they need only to look at this campaign" Rep. Lee said. "What an inspiring effort to honor those who have fallen, and I am privileged to stand by those who give their blood to save lives."

Noted Muslim Congressman, Keith Ellison (D-MN), also provided his support for the "Muslims for Life" initiative by donating his blood.

"I'm honored to have participated in the 'Muslims for Life' blood drive," said Rep. Ellison. "It was one of the best ways to remember, reflect, pray, and give thanks for the victims and recognize the heroes of 9/11. Bless you for organizing the blood drive."

Congressman Tom Petri (R-WI) also came to show his support by donating blood.

"I was asked to do this by some of my constituents, and I'm happy to do it. Giving blood helps people, and this particular drive is dedicated to honoring the victims of 9/11" said Rep. Petri.

Ahmadiyya Muslim Community, GA-Chapter, registered multiple blood drives here in the Atlanta metro area and beyond.

In an interview with Rick Badie of the Atlanta Journal Constitution, AMC-GA Chapter President, Mr. Hazeem Pudhiapura conveyed that Islamic terrorists did more than hijack planes and kill thousands on Sept. 11, 2001. They stole something else, too.

"They also hijacked Islam from mainstream Muslims," said Pudhiapura.

"We want to take that back from these terrorists and return it to those who are promoting sanctity, peace and loyalty", he added.

Flyers were distributed at various locations in Georgia throughout the month of September to create awareness among the general public. Most of the locals appreciated this campaign, while there were still a few skeptics who were not open to the idea of a peaceful engagement from a Muslim Community.

The Georgia blood drives started off at the Decatur Book Festival (Decatur). Other drives went on at the Town Center Mall (Marietta), Dalton, Mansour Center (Kennesaw), Discover Mills Mall (Lawrenceville), Baitul Baqi Mosque (Norcross), Hong Kong Shopping Center, Parking Lot (Norcross) and Pendergrass Flea Market (Pendergrass) to name a few.

The outcome has been a surplus of 1100 units of blood. All blood drives were held with the support of either Red Cross or Life South. Both organizations have shown tremendous support for this campaign especially since blood donations are at a low in this area. All seventeen Red Cross donor centers in Georgia were open to accepting donations under this campaign by using the code 'Muslims For Life'. The same is true for Life South blood donation centers in Georgia.

Television stations including 11Alive news, Channel 2 Action news and WSBTV covered multiple campaign blood drives. Various articles were published in print media highlighting this campaign as well. "We are humbled by the public response and want to convey our deepest gratitude to the people of Georgia who got our message and donated as Americans without any regard of race, color or religion. It is a great feeling to know that we are surrounded by such kind people", said Mrs. Mahmooda Rehman who is President of the Women's Auxiliary, AMC-GA Chapter.

Due to this immense response, don't be amazed to find this campaign becoming a yearly event.

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AZIZULLAH MAHMOOD MOINUDDIN

Aisha Moinuddin

The life of Azizullah Moinuddin was one that found its center in his deep and abiding faith in Allah. How does such faith develop? Insight into this passion can be provided by stepping back more than seven decades. Azizullah was born in Patna, India, before being moved as an infant with his family further south to Hyderabad. From his childhood, he was intensely inquisitive: he spent his days outside on his family's land in Kachiguda, trying to understand the world, communicate with nature, and interact with all he saw. He cared for orphaned animals, bringing home – among others creatures he nurtured – a small deer, which he named Ramu. He cared for the suffering instinctively, and protected the life he recognized as vulnerable. He had friends in the neighborhood as well, boys he could roughhouse and share adventures with, boys who are now men who remember his laughter, the mischievous delight he took in finding new things, new places to explore, and his gentleness with people.

Ironically, for a man who would later excel at his studies and carry knowledge across a wide expanse of subjects, as a young boy Azizullah played hooky whenever he could. On those rich days he would usually bound out of bed to play outdoors, only to soon come back to sit happily with his mother, listening to her stories and basking in her affection and love, caring for her as best he could. She would speak often of the love of Allah, and how precious this relationship was, how Allah was the greatest friend one could have. But by the time he turned ten, his mother was much weakened with illness, and soon after she passed away. His father died only months later.

After the death of his parents and the partition of India by the British, he was moved to Pakistan with the rest of his family. There he found the relatively carefree days of his childhood had vanished. His world was constantly in flux, as he was shifted from one sibling's care to another. He grew up quickly in these years, yet through the tumult, from the grief at the loss of his parents to the abrupt separation from his home, he held tight to a profound awareness of the will of Allah. This awareness would grow and hold him steady in the years to come. He began to focus more on his studies, and at the age of 14 was awarded a highly competitive scholarship by the Pakistan Air Force to continue his education in England. It was an award that would change his life, but even while he strove to do well in this new school, he struggled with the loneliness of a new country and culture. He found himself alone in a foreign land where he had no one to protect or guide him, at an age when most are still sheltered by their parents' care. It was then that he began to consciously work toward shaping and understanding his existence, to actively seek out truth. And it was during these years that he truly began to feel the infinite grace, generosity, and comfort Allah provides. What an amazing discovery when he understood at last, wherever he was in the world, with family or alone, whether you succeed or fail, Allah was your friend and guide. When he was lonely, when he was among those who were unkind, and always when he was searching for answers to the confusions within: Allah sustained. Once Azizullah beheld the treasure of this relationship, he held on to it, through every trial to come in his life. He began in earnest his cherished connection with the Holy Qur'an, poring over its pages while the other boys would go out and play. He found the solace he needed in the word of God.

Azizullah accepted Ahmadiyyat in London during his studies in the UK at the age of 17. His decision to convert was based on his readings and an eager acceptance of the teachings of the Promised Messiah[as]. He had learned to discern truth perhaps more readily than many young men his age, and he knew this message was a truth that resonated within his being. He and his older brother were the only ones in his family to convert. Despite the pressures he dealt with from his relatives, he maintained a steadfast hold of Ahmadiyyat, growing stronger in his love of God as the years passed. The more he learned, the more he read, the more he lived, the greater and deeper his love of Allah became. The pursuit of knowledge became for him a way to learn more about his beloved, to glean more insight into the One he had surrendered his life to. He read the Qur'an daily, with elation, he memorized passages, learned enough

Arabic to begin to translate it for himself, and he read every book on Islam and comparative religions that he could find.

While his faith and natural curiosity led him to read voraciously, the same qualities galvanized him to explore the world around him. Through his work with the airlines he was able to travel, which gave him great satisfaction. To see the world was to be witness to Allah's Majesty, to breathe in the clay that had been molded by his beloved, and he rarely missed an opportunity to enjoy the natural beauties around him. He loved to go on long walks, to garden and grow flowers, play with children, to delight in all that was innocent and pure. He was enchanted by science, technology, flight, and space exploration. In his career of aerospace and electrical engineering he pushed himself hard, knowing every job was a representation of his integrity.

At the age of 36, he married Khalida Moinuddin. They resided for three years in Saudi Arabia, where their first child, Shoaib, was born. While they were happy there, in 1976 the Saudis began to increase the pressure on Ahmadis and the small family found it was necessary to emigrate. Through a series of cascading events which they knew could only have occurred with the help of Allah, they found themselves moving to Florida in 1978. Their second child, Aisha, was born a year later.

As one of the first Ahmadi families in the state, early on they established a room in the lower section of their home dedicated to *Namaz,* which for their children was their first experience with a mosque: a place set apart for dedicated awareness toward Allah. When other Ahmadis began to arrive in Florida, this room became their official gathering place. In this house, meetings and *Eids* were held regularly for several years. Azizullah was elec-ted the first *Sadr* of the Miami *Jama'at*, and he retained this position for ten years. His earnest wish to do right, his endearing humility and quiet dignity, his vast, enthusiastic knowledge of the Qur'an, the teachings of Ahmadiyyat, and the world at large made him an ideal leader. He was industrious and thoughtful as he tended to the needs of this fledgling group, moved by the belief that one can serve Ahmadiyyat best when there is heartfelt recognition of the immeasurable mercy and blessings of Allah. To embrace Islam and live within its unique value system was to be truly free. As the *Jama'at* grew, he continued to contribute his time and energy, always searching for a way to express and share more fully his passion for Islam and his love for Allah.

As a father and husband, he embodied gentleness, kindness, consideration and generosity: his personality in many ways was a natural extension of the love he had for God. For he understood intuitively the truth that makes religion more than just an aspect of life, the sacred truth that makes religion the force that shapes your life. This truth was love. When he chose to love Allah, he wanted to express that love, in every way, all the time, to his utmost ability. His love was not bashful or shy: he spoke of it often, with joy and delight. He wanted the world to know how dear his Lord was, how much affection he had for Allah, and all the amazing things that had been made possible because of God. His heightened sensitivity to the presence of Allah fed into and manifested itself in all segments of his life. It flowed most richly into his relationships, for he recognized the will of God in all His creation; thus, to respect and care for that creation was to serve the Creator, and to be good to humanity was to be a Muslim. His family and friends were, *Alhamdolillah,* the most fortunate beneficiaries of his unwavering and ardent faith.

In the later years of his life, he faced one of the most difficult trials this world may offer: Alzheimer's disease. Yet to his final days, even as his memories diminished and his awareness of time became altered, he continued to speak of the significance of God and offering regular *Namaz.* It was moving to all who knew him to see him respond to the *Adhan,* when very little else would evoke a response from him. He continued to recite from memory complete passages of the Qur'an flawlessly, even when the disease had taken so many of his other gifts. His last spoken word was, "*Assalamo Alaikum.*" This world was made more beautiful, vibrant, and wondrous for so many because of Azizullah's steadfast journey of faith through it. His life was a celebration of the relationship between Allah and His Creation. Those who knew him miss him terribly, but rejoice in the knowledge that they were able to share their space and time with one such as him. May Allah have mercy on us all. *Ameen.*

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IN MEMORY OF OUR BELOVED FATHER:

Syed Maqbool Shah Khalil
(1916-1972)

Sabir Ahmad Khalil, B.Sc (Hons), BBA and Mohammad Iqbal Waliullah, MSCE, P.E.

Our dear father, Syed Maqbool Shah Khalil, (*Daji*) was born in 1916 in a small village, "*Achini Payan*", located in Tehsil and District Peshawar, North West Frontier Province (NWFP), now known as "*Khyber Pukhtunkhwa*", Pakistan. The Village of *Achini Payan* is located about 5 miles South West of the city of Peshawar and is approximately 4 miles south of Peshawar University. *Daji* had attended his local village school up to the fourth grade, and then went on to Islamia Collegiate School from where he matriculated at the tenth grade. Our Father (*Daji*) had earned his Bachelor of Arts (BA) degree in "Arabic Language" from the University of Punjab, and latter *Daji* also earned his Law degree (LLB) from the University of Peshawar, while working for the Government. *Daji* had held many Government positions during his life, eventually retiring as a Senior Superintendent in Civil Service with Frontier Corps Organization. (A Para-Military Organization of the Pakistan Army)

It was during his early school years, at the tender age of 13, that Daji first developed a life-changing interest in Ahmadiyyat. His Islamiyyat teacher had discussed the Promised Messiah[as] in class from a negative viewpoint, but our father became curious about him and began his own personal analysis. After reading "*Islami Asool ki Philosophy*" (The Philosophy of the Teachings of Islam), which *Daji* had obtained from his teacher, he began to study Ahmadiyyat in detail, and shortly thereafter, took *Bai'at* at the hands of the 2nd *Khalifa* of Ahmadiyyat, Hadhrat Musleh Mau'ood[ra], by the grace of Allah. *Daji* had also joined the First List, '*Daftar-a-Awwal*', of "*Tahrik Jadid*" movement started by Hadhrat Musleh Mau'ood[ra] comprised of the first five thousand volunteers and participants.

Daji had endured all kinds of hardships because of his decision to convert to Ahmadiyyat. He lived through an extremely difficult time, sustaining opposition in his ancestral village, especially from his uncles and other non-Ahmadi relatives. However, later in life, these same opponents became some of his greatest admirers. *Daji* enjoyed great respect and led a very dignified life. He was blessed to eventually earn and command their respect later in his life, becoming the chief of the tribe. Young and old alike in our tribe of the "*Khalils*" loved him and highly respected him. In the "*hujra* system", whenever *Daji* appeared, everyone would remain standing in respect until he took his assigned seat as the head of the family. No one could dare to utter a word against Ahmadiyyat, Islam, or morality in his presence. The very same relatives who once tortured him when he took the *Bai'at* openly declared (and we can personally attest to this) that a person of his caliber and stature was never born in the last seven generations and will not be born in the next seven generations of the "Feroz Khan Dynasty" (Feroz Khan was *Daji's* grandfather and head of the Tribe). All of this was due to the reward and blessings of Ahmadiyat and the reflections of the Promised Messiah[as]. *Daji* was totally transformed into a saintly person living in this world with all honesty, dignity, modesty, and nobility and was engulfed in love for Almighty Allah, the Holy Qur'an, the Holy Prophet[saw], and Ahmadiyyat. He strived to live his life strictly in accordance with the tenets of Islam. *Daji* was a strong and dedicated Ahmadi and a great "*Dai ilallah*" and preached Ahmadiyyat as a regular part of his daily life. We cannot remember a day that passed by without our father preaching and conveying the message of Ahmadiyyat or the true Islam. When we were growing up, he would give "*dars*" of the Holy Qur'an every evening after "*Isha* Prayers".

Gatherers from all around the area would descend upon our *hujra* and he continued to preach loud and clear that the Promised Messiah[as] had come and that all should accept him in accordance with the prophecies of the Holy Prophet[saw] as foretold in the *Hadith* and the commandments of Almighty Allah in the Holy Qur'an.

Daji also enjoyed great respect in his workplace for his honesty and integrity. After completing his education, he joined the Indian Army during World War II from 1942-1944. He traveled through Iran, Iraq, and Egypt while serving in the Army, and at the end of World War II, he joined the Civil Service as part of the Frontier Corps Organization, from which he retired as a Senior Superintendent. As part of his service, we had traveled with him to various areas and to several Frontier Corps Posts: Chitral (1951-1952); Fort Sandiman, Mir Ali, North Waziristan (1953-1954); HQ-Fort Balahisar, Peshawar (1954-1955); Khyber Rifles, Landi Kotal (1955-1956); HQ Fort Balahisar, Peshawar (1957-1963; Gilgit (1964-1968), and HQ Fort Balahisar (1969-1971). Usually at the end of the workday, *Daji* would be accompanied by members of his subordinate staff from his office to our home and along the way, he would continue to preach to them.

Our *Daji* had been granted extraordinary virtues and was blessed with the acceptance of prayers. We have, ourselves, personally witnessed numerous incidents of the acceptance of his prayers by Almighty Allah. One incident in particular stands out as a testament to *Daji's* honesty. While we were in Gilgit, *Daji* was experiencing trouble with the corrupt officers who did not like him for his honesty (which had become an obstacle to their improper use of public funds). *Daji* came to Peshawar and was sitting in *Itikaf* at the Civil Quarter Mosque during the last ten days of *Ramadhan*. Meanwhile, it was during this time that Brigadier Bahadur Sher (who was at the time the IGFC) made a visit to the Northern Scouts in Gilgit, where *Daji* had been posted. The corrupt officers conspired against *Daji* and informed the Brigadier that all our father was doing, was to preach about Ahmadiyyat or sit in seclusion (*chila*). The IGFC, upon returning to the Headquarters, sent a Superintendent with a message for *Daji* to come and see him immediately. As his sons, we accompanied the Superintendent to the mosque and witnessed the ensuing conversation. *Daji* was told that the Brigadier was in a rage and that he must see him right away or he would lose his job. *Daji* simply smiled and replied that he was on a sanctioned and approved leave of absence and would visit the Brigadier upon the expiration of his leave. He added that the Superintendent should leave and not waste his time as he was observing *Itikaaf*. The Superintendent told us that our father would lose his job for this action he was taking, and we were extremely worried and nervous about the entire situation. It was later found that right then, the Brigadier received instructions from GHQ to report for duty at East Pakistan during those conflicts of the time, which he did, and ended up becoming a prisoner of war in India for a long period of time. Our father did not lose his job or even was so much as reprimanded for remaining in *Itikaaf*.

This is only one of our eyewitness accounts of the high stature of our beloved father and the acceptance of his prayers. On another occasion, our paternal grandmother, whom *Daji* loved dearly, became gravely ill. She was around 85 years of age at the time and despite all medical treatments and interventions, she had become extremely emaciated and was on the verge of passing away. *Daji* came home from work one evening during this difficult time and was told that his mother was about to die and that arrangements were underway for her burial. Upon hearing this, *Daji* immediately took out his prayer mat and began praying in *Sajda* for his mother. We recall that he remained in this prostrated position for quite some time, but when he got up, he declared that our grandmother had been granted six more years of life by almighty Allah. This is what remarkably came to pass and our grandmother quickly recovered from her illness, living for exactly six more years before passing away at the age of 91.

Another incident involved my own career in banking. After completing my education, I applied for an extremely competitive position as a banker with one of the leading banks in Pakistan at the time. After numerous tests and interviews, I was waiting for a response from the bank, when I wrote a letter to my father, who was in Gilgit at the time. *Daji*

replied to my letter and told me that I would soon receive an appointment letter from the bank granting me the very position I had applied for. *Daji* told me that in a dream, he had seen my name written on the seventh floor of the bank. In fact, the personnel office was located on the seventh floor of the bank, and this was another remarkable testament to his closeness with Almighty Allah.

At another time, one of my brothers, Shafi Gailani was eager to obtain an immigrant visa to the United States. He and his wife were given an interview at the U.S. Consulate in Lahore, and the night before this appointment, my father prayed and saw in his dreams that the visas were granted to them. *Daji* told them about the dream, and assured them that they would receive a positive outcome before they embarked on their journey. However, upon their arrival in Lahore, they were told that their request for the visa had been denied. They were extremely disturbed, and told the interviewing officer that they wanted to see the consular officer personally. They were granted permission to visit the consular officer, and after a short conversation, the consular officer reversed the interviewing officer's decision, and granted them the immigrant visas. There are other numerous incidents which we have witnessed about the acceptance of *Daji's* prayers, but to recount all of them would be beyond the scope of this document.

Daji had a firm faith in Allah the Almighty and always sought help from Him alone. He led a pious and splendid life, had married my mother Sultana Begum, a very God-fearing and noble woman, and left behind eight children: 5 sons (Mukhtar Ahmed Khalil, Mohammad Shafiullah, Sabir Khalil, Mohammad Iqbal Waliullah, Tahir Ahmed Naseem), and 3 daughters (Bibi Maryam Basharat, wife of Sher Ali Khan Basharat, Rashida Begum, wife of Munir Ahmad, and Hamida Bano, wife of Zubairul Nabi). All surviving sons and daughters are currently residing in the United States.

On October 7, 1972, *Daji* led the "*Isha* Prayer" and we All joined him, then after the Prayers, *Daji* gave us some important instructions. Just after that, the same night, *Daji* had developed severe sharp chest pain and pain in the left arm due to his heart disease. In spite of all the medications, nothing helped at all that night. Our mother and all of us were by his side all night long, and when *Daji* started offering his *Fajar* (morning Prayer), during one of the *Sajdas, Daji* stayed and remained in *Sajda* for a long time and *Daji* continued reciting Prayers in Arabic words, but this time we found that *Daji* had met his Creator in the long *Sajda.*

اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رٰجِعُوْنَ ۝

This was the early morning of October 8, 1972 (Sunday morning around 4:00 am). *Daji* lived in this world for 56 years.

We pray that almighty Allah grants our *Daji* the highest station in paradise with our loving mother and accepts his prayers for all of the generations to follow, *Ameen.*

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HADITH

Hadhrat Abu Hurairah[ra] relates that on the authority of Allah the Blessed and Exalted, the Holy Prophet[saw] said: "A servant commits a sin and then supplicates: 'O Allah, forgive me my sin.' On which Allah, the Blessed and Exalted says: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and can also call to account for it.' The servant reverts back and commits sin and supplicates again: 'O Lord, forgive me my sin.' The Blessed and Exalted said: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and can also call to account for it.' He reverts back again and commits sin and supplicates again: 'O Lord, forgive me my sin.' The Blessed and Exalted said, 'My servant committed a sin and then realized that he has a Lord Who forgives sin and can also call to account for it. O my servant, I have granted you forgiveness. Therefore, he should do what pleases him.' "

(Muslim kitabuttaubah bab qauluttaubah minadhdhanubi wa an takrartudhdhanubi wattaubah, Bukhari kitabuttauhid)

Hadhrat Ibn 'Umar[ra] relates that he heard the Holy Prophet[saw] say: "A believer will be brought close to his Lord on the Day of Judgment and He will cover him with His mercy. He will make him realize his sins: 'Do you recognize this sin and do you recognize that sin?' He will answer: 'Lord, I do recognize.' Then He will say: 'I had covered it up for you in the world, and I do cover it for you today.' Then the record of his good works will be handed over to him.' "

(Riyadus Salihin baburrija', Hadith No. 432)

TaQWA

Department of Taleemul Qur'an & Waqf-e-Ardhi
Ahmadiyya Muslim Community, USA

The blessings of the Holy Qur'an and the Resources of the Internet

www.alfurqan.us

Learn Qur'an through the internet

By Amatus Shakoor Khan and Syed Lutful Mannan

وَهٰذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

"And this is a Book which We have sent down; full of blessings. So follow it, and guard against evils that you may be shown mercy." (Al-Anaam 6:156)

In the above verse, the word *'Mubarak'* (مُبَارَكٌ) has special significance; it means the Qur'an is a revealed Book that contains all the imperishable teachings and eternal truths that were contained in the former Scriptures. Thus, by following the Qur'an, Muslims are relieved of the necessity of seeking guidance from them. Unfortunately, outside *Jama'at-e-Ahmadiyya,* the present day understanding of the Qur'an is based upon borrowed ideas and fabricated stories of other books and other nations.

The Holy Qur'an itself at many instances has emphatically pointed out that its beauty and grandeur is due to the fact that the Holy Prophet Mohammad[saw] received it directly from the Wise and All Knowing God, and categorically denies the perception that the Holy Prophet[saw] had his own ideas written down and collected in the form of a book and called it 'The Qur'an'.

In the beginning of *Surah Al-Naml*, verses 2 & 3;

طٰسٓ ۚ تِلْكَ اٰيٰتُ الْقُرْاٰنِ وَ كِتَابٍ مُّبِيْنٍ ۙ

"Ta Sin (Benignant, All-Hearing God). These are verses of the Qur'an, and of an illuminating Book. A guidance and good tidings to those who would believe."

Here it is important to note that the use of "Al Qur'an" and "the Book" as qualifying words imply a mighty prophecy that the Holy Book of Islam will continue to be preserved in the form of a book until the end of the time and that it will be widely studied and read. The word *Qur'an* means *"a book that is read"*. Encyclopedia Britannica describes the Holy Qur'an: *"Since the use of the Koran in public worship, in schools and otherwise, is much more extensive than, for example the reading of the Bible in most Christian countries, it has been truly described as the most widely read book in existence."* (Encyclopedia Britannica 9th edition, Vol.16, p 597)

The Holy Qur'an is the book of Allah sent as a message to all of mankind. It is the ultimate code of life. A wealth of knowledge is hidden in the pages of the Holy Qur'an. If followed to our best, its teachings can truly illuminate one's heart. The Qur'an can transform man from beastly to Godly. This unprecedented change was observed at

the time of the Holy Prophet Muhammad[saw]. His followers not only made spiritual progress but made great advancements in all walks of life. History is a witness to this miracle. Muslims made great achievements in science, medicine, archeology, architecture, and many other fields of study. The key to future progress, as well, lies in adherence to the teachings of the Holy Qur'an. The reason being that it is a message from Allah. Here, Allah himself is the teacher. He who is The Scientist, The Healer, The Engineer, The Architect, The Teacher – The Knower and Creator of All Things. The Qur'an invites us to ponder and reflect in the universe and travel the earth; **gives us the examples of lessons from history; throws light upon the beginning of universe; informs us of our creation; discusses the celestial bodies; and foretells about the times to come. In short, the message contained in the Holy Qur'an is for those who want to make progress, spiritual and worldly.**

Unfortunately, its beautiful message has been distorted and perverted by the hands of mullahs, who, instead of understanding and following the core of its message, extract portions to fit their own desires. When Muslims began ignoring this blessed book of guidance, they fell into deep darkness which they still find themselves in today. By the grace of Allah, we are the followers of Hadhrat Mirza Ghulam Ahmad[as], who was sent as the Promised Messiah[as] to clarify these misinterpretations, which have been deep-rooted within main stream Muslim today. He was told in a revelation from Allah:

"الخیر کلہ فی القرآن"

"All the goodness lies in the Holy Qur'an."

This revelation clearly states that the future of Ahmadiyyat is associated with adhering to the message of the Holy Qur'an. If we are to make any progress in this world and the hereafter it can only be achieved if we benefit from the Holy Qur'an. As Allah promised, He has made all the resources subservient for spreading the message of the Promised Messiahas. In the form of MTA, we are using television and satellite for spreading the knowledge of the Holy Qur'an and the message of the Promised Messiah[as]. The internet is another great resource for communication today. As a matter of fact, it has left other such resources behind in many regards. Matt Ridley, the author of *"Rational Optimist"*, recently delivered a lecture under the auspices of the Manhattan Institute. He said, *"The Internet is such an exciting development. For the first time humanity has not just some big collective brains, but one truly vast one in which almost everybody can share and in which distance is no obstacle."* This certainly seems true. Then, why not use this valuable resource to spread the knowledge of the Holy Qur'an through this blessing of our times?

By the grace of Allah, the department of TaQWA (Taleem-ul-Qur'an and Waqf-e-Arzhi USA), under the guidance of our beloved Khalifa, has developed an e-Learning system to teach pronunciation, translation and commentary of the Holy Qur'an at ***www.alfurqan.us***.

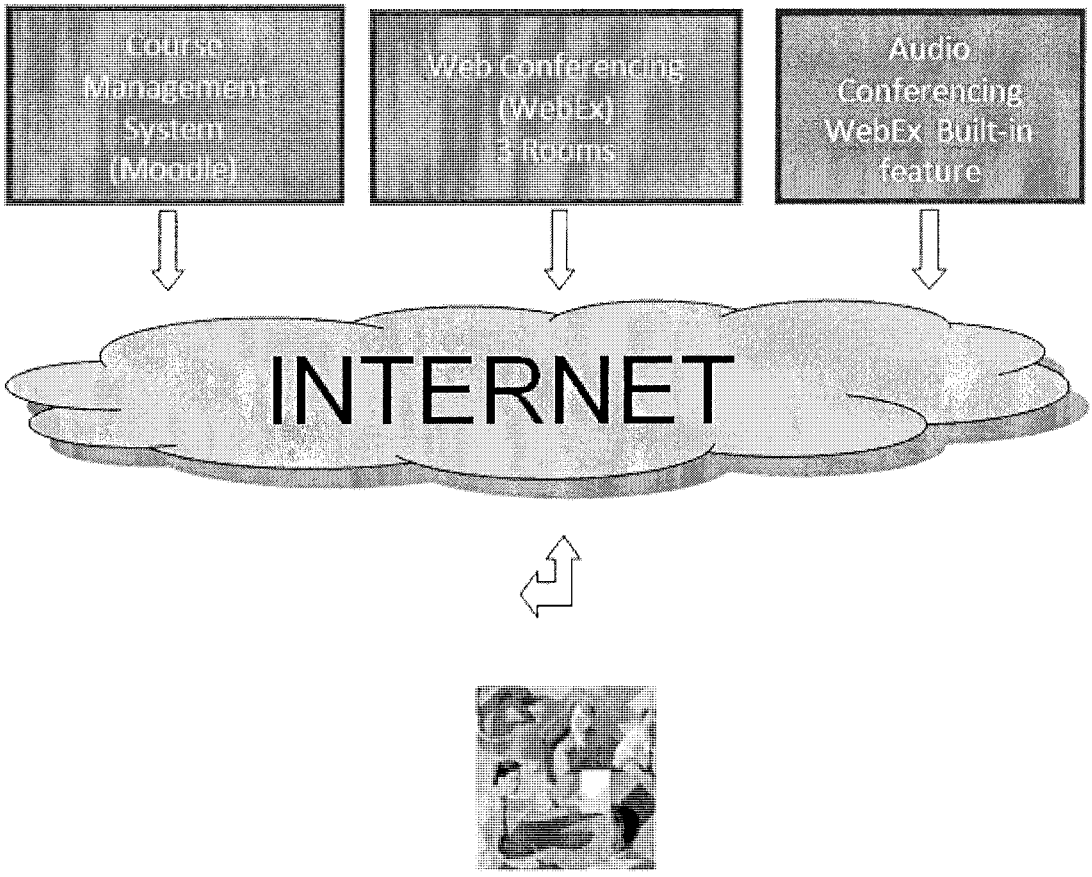
This website unites the best available technology with the knowledge of the Holy Quran revealed to the Promised Messiah[as] and his successors. Starting in 2008, this system has improved greatly over time and is continually progressing. If you have access to the internet, you can easily benefit from this system. Currently, we are using a Cisco based format which is classified as WebEx. This system has the following features:

- Holy Qur'an Education from the comfort of your home
- Multiple classes offered at different times to fit different schedules
- Virtual class-room accessible from anywhere in the world, but primarily from the U.S.
- Collaborative environment with student-teacher interaction
- Classes available in Urdu or English
- Courses taught by a dedicated group of expert teachers and scholars of the Jama'at who have graduated from *Jamia Ahmadiyya* Qadian, Rabwah and Women Jamia Indonesia, and Hifz School Qadian
- USA based Arabic Language School graduates are also serving voluntarily as teachers

Our goal is to make the knowledge of the Holy Qur'an easily accessible and understandable for anyone willing to learn. For the convenience of the users, classes are spread throughout the day to suit different time zones and schedules. The duration of each class is 30-60 minutes. Pronunciation, Split Word Translation and Commentary are taught at different levels from basic to advanced. These classes are being provided to us in the comfort of our homes without any charges so that each of us can learn the Quran to the best of our abilities. Several *Lajna*-only classes are also taught by trained and certified *Lajna* teachers. Registration and enrollment is very simple and easy - a step-by-step PDF Guide has been developed by the *Alfurqan* volunteer team to help you join the classrooms. Our screen sharing system allows you to choose between listening from your phone or through your computer. You are able to see the teacher's screen on your computer without having to open up your copy of the Qur'an.

By the grace of Allah, over 1,500 students are currently registered. More members are encouraged to join this blessed program of *Taleem-ul-Qur'an*. If you have already registered, but were unable to attend or join your class for some reason, please try to log-in again and bear with us while our system is developing. Your questions, concerns, or comments are most welcome at admin@alfurqan.us or info@alfurqan.us.

We should not think lightly of studying the words of Allah and heeding their wisdom. May Allah enable all of us to increase our knowledge and understanding of the Holy Qur'an. *Ameen*.



Volunteers Needed for TaQWA

With the grace of Allah, the National TaQWA Department has embarked on various initiatives to inspire, educate and mobilize members to further the objectives of TaQWA. Currently, TaQWA is in urgent need of bright, capable and dedicated members for non-Information Technology (IT) and Information Technology (IT) roles. Members are generally expected to work remotely (from home or office) and volunteer 5-20 hours monthly, depending on the position.

If you have the skillset for any of the roles, we would love to hear from you. Please forward your resume to **Sajid A. Khan**, Chief Administrative Officer of the National TaQWA Department at sajid@microagility.com.

Core Non-IT Roles	Required/Desirable Skillset
Project Managers/Coordinators *(To manage initiatives)*	• Planning, management and/or coordination skills • Good knowledge of MS Word, Project, Excel, PowerPoint • Ability to resolve problems without delay and to operate under time-sensitive deadlines • Experience: BA or BS preferred plus minimum 3+ years of direct relevant experience.
Administrative Support	• Office administration skills • Good knowledge of MS Word, Excel, PowerPoint
Marketing Managers *(To manage marketing campaigns of various TaQWA's initiatives)*	• 1-4 years of marketing experience; some experience in new media • Extensive experience with online marketing and online media • Exceptional people skills and the ability to work alone or partner with other teams • Experience: B.S. in marketing or a related field from a four-year college
Communication Managers *(To write and edit communications)*	• Knowledge of principles and practices of communications and public information techniques through different mediums, including print, internet, and PowerPoint • Superior writing and editing ability, specifically analytical and creative experience • Bachelor's degree in marketing, journalism, public relations, or a related field • 1-5 years of experience in corporate communications, marketing or public relations
Content Producers *(To develop and update content on our webpages)*	• Prior online journalism experience • Experience with publishing content online; familiarity with CMS and web tools, including basic HTML and Photoshop • Understanding of SEO concepts • Bachelor's degree or equivalent
Graphics Experts *(To develop images used in creative projects, including presentations, brochures, direct mail, and webpages)*	• Strong design abilities and proficiency in software applications (Quark, InDesign, Illustrator, and/or Photoshop) • Agency experience required • Must have intermediate skills with: HTML CSS Flash
Videographers *(Produce video projects, including videotaping, editing and publishing for our audiences)*	• Capable of understanding our objectives and portraying them through video • Experience in television broadcast or corporate setting producing video content end to end • Knowledge and ability to use video and audio production equipment; ability to use graphic software for the development of graphics for television • Bachelor's degree in fine arts, graphic design, telecommunication, or a related field or 1 - 5+ years professional video production
Core IT Roles	**Required Technical Skillset**
LAMP Developer, Sr.	• Strong understanding of software development life-cycle and best practices • Strong experience in designing, developing, maintaining and optimizing secure and scalable multi-tier web applications with LAMP (Linux, Apache, MySQL, PHP) • Strong knowledge of stored procedures, triggers, indexes, table normalization and database design • Expert understanding of Web Standards, specifically XHTML, CSS, JavaScript, XML, Application Security
LAMP Developer	• Strong experience in designing, developing, and maintaining secure and scalable multi-tier web applications with LAMP (Linux, Apache, MySQL, PHP) and procedural programming methodologies and languages (C, C++, Java, Python) • Strong knowledge of stored procedures, triggers, indexes, table normalization and database design • Knowledge of AJAX development
LAMP Administrator	• Strong experience with installing, configuring and maintaining Linux, Apache, MySQL and PHP packages • Strong experience with MySQL installation, administration, replication, backup/recovery and tuning • Deploy code and database changes to testing and production environments
LAMP Tester	• Strong experience working in a LAMP environment • Experience in automation, black box, and white box testing and with writing test plans and test cases • Experience with MYSQL

Waqfe Nau Jamia North America Trip

By Hashir Bukhari, Detroit.

Every year the *Waqfe Nau* department in the US arranges for a trip to *Jamia Ahmadiyya* in Canada. This trip provides an opportunity for all *Waqifeene Nau* boys to be able to observe the Jamia in action and also to meet with the students and share their views and experiences. The US boys get to attend a full day of lectures and also partake in a lot of other activities. By the grace of Allah, I was able to attend this trip for the first time this year.

This year's trip was scheduled for April 8-10. My parents, siblings and I were able to make it a family trip. The proceedings started on Friday, April 8, immediately after Friday Prayers in Baitul Islam Mosque in Toronto, Canada.

WN Children at Jamia Canada

National Secretary *Waqfe Nau*, Respected Hafiz Samiullah sahib provided a brief introduction and then all the attendees briefly introduced themselves to the others. We also heard from some of the students who are considering attending the Jamia in the coming years. The short opening session allowed us to mingle and know each other before getting started.

The second day of the trip started bright and early at the *Jamia*. After breakfast, the proceedings began with a collective recitation of the Holy Qur'an by all participants. Following that, an introductory presentation was held and Principal Sahib of the *Jamia* addressed all students. Later the students were split into various groups and each group was chaperoned by a student of the *Jamia*. Each group came up with a list of what they wanted to accomplish and planned out their day. The unique part of the trip was that the schedule and timetable of the *Jamia* was not altered and was carried out normally. The visitors simply attended the classes as observers. We were able to observe the professors conducting the classes and experienced firsthand the interaction between the students and the professors. While all classes were interesting, the Arabic and Urdu classes were the ones which caught my attention. I was able to see students who were not much older than me speaking

Jamia Canada Trip

word of English was permitted. During the day we were able to interact with our group leader and he answered all of our questions patiently. We watched in fascination how disciplined the system of the *Jamia* was and how obedient the students were. Around 3:00 pm, after *Salat*, we all left for a sight-seeing adventure aboard a cruise in the downtown Toronto area. We learned a "boat load" of stuff about the buildings in the downtown and also about an island which was once a gambling and holiday resort. The trip, including the cruise lasted about 3-4 hours and by the time we arrived back at the masjid we were pretty tired. Later we offered our *Maghrib* and *Isha* prayers and then proceeded to attend a dinner with Respected Ameer Sahib of Canada.

The trip concluded on the third day with a brief concluding session in which gift bags were presented to all attendees. Later the session ended with silent prayers.

Nearly 50 *Waqifeene Nau* boys from the US attended this year's trip to *Jamia*. We were all impacted by the school and its proceedings. Five boys from the US have planned to attend *Jamia* in the near future. I am sure that there will be many more after they go through this trip and others like it in future. I know that I came back inspired from the trip and am certainly looking forward to many more in future, *Insha Allah*.

WN Jamia Trip – Toronto Downtown Cruise

AHMADIYYA
MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah,
Mirza Ghulam Ahmad Qadiani[as]

Press Release

For Immediate Release:
September 13, 2011

Contact:
Harris Zafar, National Spokesperson
harris.zafar@ahmadiyya.us
503-893-9123

Members of Congress and Muslims Unite

Congress members laud Muslim effort to honor the memory of 9/11

The Ahmadiyya Muslim Community USA received bipartisan support last week for its 9/11 memorial blood drive in the Cannon congressional building as part of its nationwide "Muslims for Life" campaign, which aims to honor the 10th anniversary of 9/11 and underscore the message that Islam emphasizes the sanctity of all life. Congresswoman Jackie Speier (D-CA) was the first to show her support by donating blood.

"*I join with the Ahmadiyya Community and the American Red Cross to pay homage to the 3,000 Americans who lost their lives ten years ago*," Rep. Speier said. "*The effort by the Ahmadiyya Community to give blood in recognition of the lives that were lost is a very powerful statement.*"

Congresswoman Sheila Jackson Lee (D-TX), who issued a one-minute statement from the House of Representatives floor about the "Muslims for Life" campaign, also participated in Friday's blood drive and offered her support for the Ahmadiyya Muslim Community's work towards establishing peace and serving humanity.

"*To all those who wonder how Muslim Americans have responded to the horrific attacks of 9/11, they need only to look at this campaign*" Rep. Lee said. "*What an inspiring effort to honor those who have fallen, and I am privileged to stand by those who give their blood to save lives.*"

Noted Muslim Congressman Keith Ellison (D-MN) also provided his support for the "Muslims for Life" initiative by donating his blood.

"*I'm honored to have participated in the 'Muslims for Life' blood drive*," said Rep. Ellison. "*It was one of the best ways to remember, reflect, pray, and give thanks for the victims and recognize the heroes of 9/11. Bless you for organizing the blood drive.*"

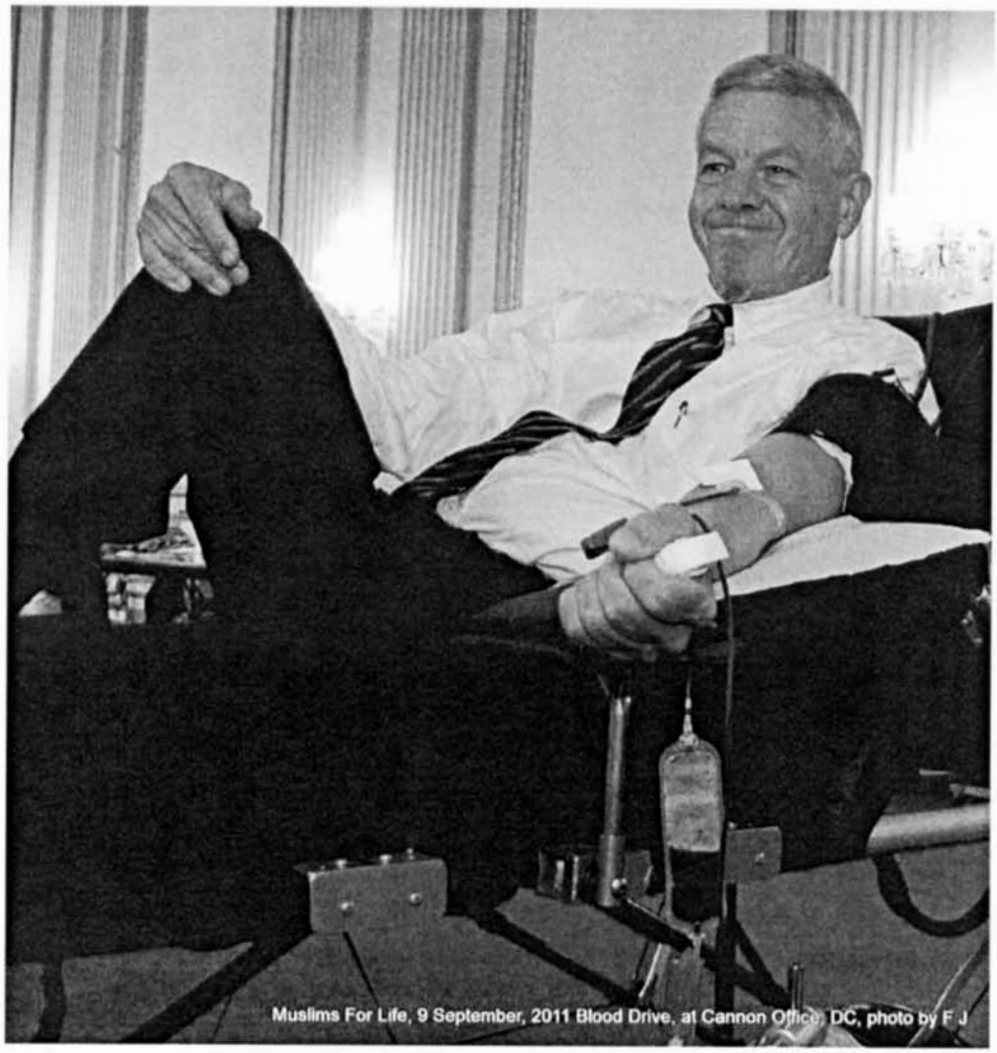
Congressman Tom Petri (R-WI) also came to show his support by donating blood.

"I was asked to do this by some of my constituents, and I'm happy to do it. Giving blood helps people, and this particular drive is dedicated to honoring the victims of 9/11" said Rep. Petri.

In the end, nearly 100 donors attended the blood drive on Capitol Hill. Through this campaign, the Community now has 251 blood drives scheduled in 145 cities across the country, with the target of collecting 10,000 bags of blood during the month of September that can save 30,000 American lives.

"The barbaric terrorists who attacked our country 10 years ago do not represent Islam or Muslims," says Naseem Mahdi, Vice President of the Ahmadiyya Muslim Community USA, who is overseeing the campaign. *"Islam values all human life and fundamentally stands for peace. Through this campaign, we illustrate that the only blood we shed is to save lives."*

Rep. Keith Ellison (D-MN) and Rep. Sheila Jackson Lee (D-TX) with Ahmadiyya Muslim Community Leadership at the 9/11 Memorial Blood Drive at Capitol Hill.
From Right: Harris Zafar (National Spokesperson, Ahmadiyya Muslim Community USA), Naseem Mahdi (National Vice President Ahmadiyya Muslim Community USA), Rep. Sheila Jackson Lee (D-TX), Rep. Keith Ellison (D-MN), Amjad Mahmood Khan (National Director Public Affairs, Ahmadiyya Muslim Community USA), and Wasim Mian (President, Washington DC Chapter of Ahmadiyya Muslim Community USA).

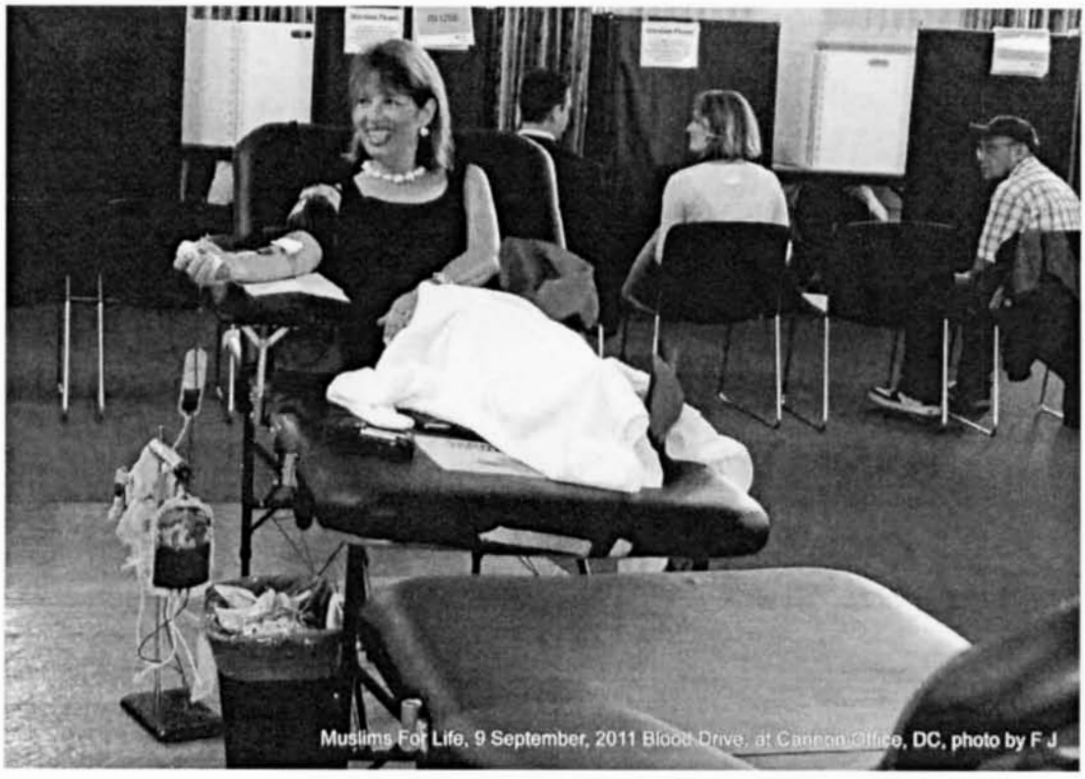


Rep. Tom Petri (R-WI) donates blood at the 9/11 Memorial Blood Drive at Capitol Hill

About the Ahmadiyya Muslim Community:
The Ahmadiyya Muslim Community is a dynamic, fast-growing international revival movement within Islam. Founded in 1889, the Ahmadiyya Muslim Community spans 200 countries with membership exceeding tens of millions. The Ahmadiyya Muslim Community USA, established in 1920, is the first American-Muslim organization.

The Ahmadiyya Muslim Community is the only Islamic organization to believe that the long-awaited messiah has come in the person of Mirza Ghulam Ahmad (1835-1908) of Qadian, India. Ahmad claimed to be the metaphorical second coming of Jesus of Nazareth and the divine guide, whose advent was foretold by the Prophet of Islam, Muhammad (peace be upon him). The Community believes that God sent Ahmad, like Jesus, to end religious wars, condemn bloodshed and reinstitute morality, justice and peace. Ahmad's advent has brought about an unprecedented era of Islamic revival and moderation. He divested Muslims of fanatical beliefs and practices by vigorously championing Islam's true and essential teachings.

Rep. Keith Ellison (D-MN) donates blood at the 9/11 Memorial Blood Drive at Capitol Hill



Rep. Jackie Speier (D-CA) donates blood at the 9/11 Memorial Blood Drive at Capitol Hill

Rep. Sheila Jackson Lee (D-TX) makes a statement at the 9/11 Memorial Blood Drive at Capitol Hill, along side Naseem Mahdi (right) and Amjad Mahmood Khan (left)

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ANNOUNCEMENT

Ahmadiyya Gazette USA and An-Noor will be publishing a special issue about the Holy Qur'an. The Missionaries and other writers are requested to write articles about the Holy Qur'an and send the articles to by December 1, 2011 to:

karimzirvi@yahoo.com

or

The Editor, Ahmadiyya Gazette
15000 Good Hope Road
Silver Spring, MD 20905

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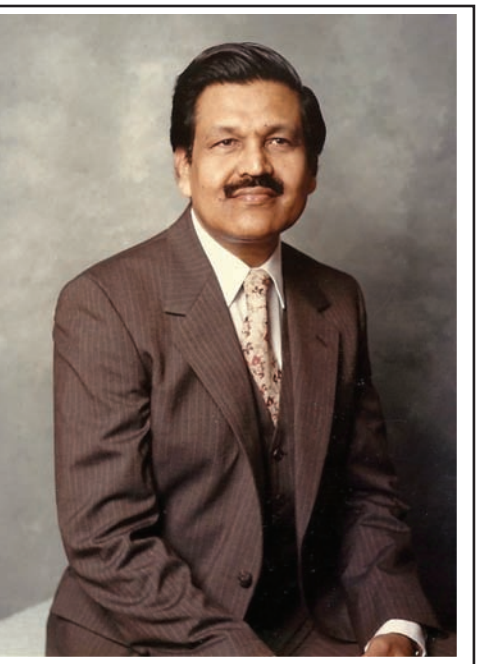
Amjad Mahmood Khan, National Secretary Umoor-e-Kharija, Meets with U.S. Secretary of State Hillary Clinton at U.S. State Department Eid Reception



Late Mr. Azizullah Moinuddin

From left to right: Daniel Booter, Dabir Khan, Asjad Amjad, Old Bridge Mayor Patrick Gillespie, Jalal Latif, Abdul Nasir.

HOLY PROPHET OF ISLAM
HADRAT MUHAMMAD MUSTAFA

(May peace and blessings of Allah be upon him)

Foreword to the book written by Hadhrat Khalifatul Masih V^{aba}

Hadhrat Khalifatul Masih V^{aba} writes:

"It gives me great pleasure to introduce this book written with painstaking research and a grand effort by the author on the life of Muhammad, the Holy Prophet of Islam, may peace and blessings of Allah be upon him. It is a most welcome addition for the English speaking world to better understand the life and teachings of Muhammad peace and blessings of Allah be upon him…

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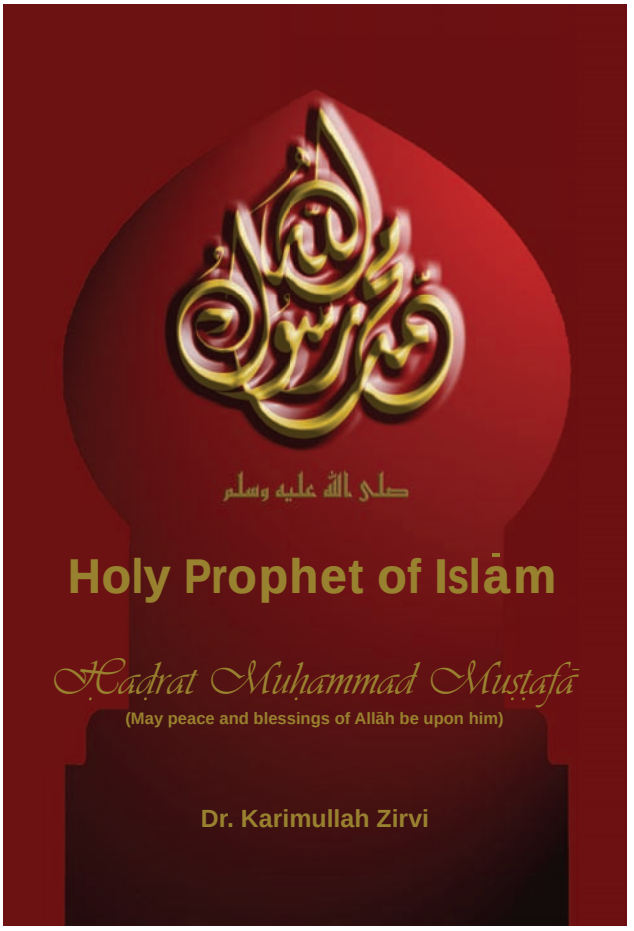

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